

Dutch government proposes rights for homosexuals and common law partners

Amsterdam — The "Bill guaranteeing equal treatment" recently introduced by the Dutch government is meeting with strong but mixed reactions from churches and confessionally oriented groups. If it becomes law, the bill would forbid discriminatory treatment, particularly in the area of sexual preference and marital lifestyle. An exemption from the law would be allowed for activities which are based on a religious confession or life view, such as worship services and certain religious institutions. However, Christian organizations and institutions, such as service organizations, are not included among the exceptions and would have to comply.

The Council of Protestant Christian Education has declared that school boards should have the right to exclude from employment homosexuals and unmarried people living together. The Association for Christian Schools (Unie "School en Evangelie") issued a statement against any discrimination on the basis of sex, homosexuality, or extra-marital cohabitation, but the chairman of the Association, Drs. K. de Jong, took an opposing position. The Society of Christian Instruction (Christelijke Onderwijsbond) also rejected all forms of discrimination. It did recognize, however, that in extreme cases school boards may exclude homosexuals and cohabiting married people.

The agitation which the bill has caused is not limited to the schools, but has spilled over into the churches. Deputies of the "Liberated" Reformed Churches in the Netherlands have criticized the bill because the proposed law would publicly brand the churches as communities within which the evil of discrimination must be allowed. The Central Office for Catholic Education is of the opinion that the law attacks the evil of societal discrimination too "absolutistically."

Spokesmen for the Evangelical Alliance spoke out sharply against the proposed law. In reaction, the Protestant Foundation for Responsible Parenthood appealed to the Netherlands Reformed Church (NHK) and the Reformed Churches (GKN) to declare themselves in favour of the anti-discrimination bill and thereby take a firm position against the Evangelical Alliance.

The moderator of the GKN asked the government to extend the time in which responses may be submitted. It also asked the Churches' Commission for contact with the government to study the bill. Dr. A. de Kuiper, General Secretary of the NHK and the Rev. A.C. Hofland, President of the General Synod of the GKN both made a personal statement that they oppose the exclusion of homosexuals from Christian education. Hofland emphasized that a distinction should be made between how a person is by nature and the ethical decision he (e.g., a homosexual) takes regarding what he is. It is wrong, said Hofland, to discriminate

against someone because he is a homosexual but a school board needs the freedom to decide whether the ethical decision a homosexual makes fits into the position of the school.

In an editorial "Discrimination in Reverse?" in *Centraal Weekblad*, Professor Klaas Runia reacted to this bill. In Runia's judgment, the motivation for the proposed law must be sought in the shifting viewpoint on sexual relations that has occurred in recent decades in the Netherlands; specifically: the right of unmarried couples to live together and the freedom to live in a homosexual relationship. Now that a large part of the population no longer agrees that such lifestyles should be condemned, the administration wishes to protect those who practice these lifestyles from discriminatory treatment. That the government clearly sensed a problem is indicated by the fact that churches and religiously-oriented organizations are exempt from the law in their hiring and membership policies. On the other hand, a Christian hospital would no longer be allowed to refuse employment to someone who is a partner in a so-called common-law marriage or who lives in a homosexual relationship.

Runia's major difficulty with the proposed law is its failure to see that religious convictions and lifestyles based on them are inseparable. The mixed reactions the bill so far has received mirror this failure. Some opponents feel that the law does not go far enough and churches should not be exempt, for nondiscrimination is a universal human right. Others maintain that Christian organizations and the like should also be exempt. Runia states that in effect the bill discriminates against those who for conscience' sake cannot accept as bona fide employees practicing homosexuals and unmarried couples living together. Though sympathetic to its intent, he contends that in its present form the law goes too far. He agrees with Professor I. A. Diepenhorst in an interview in *Trouw* that the majority may not impose its views on the minority.

In contrast to Runia, the council of the Theological School in Kampen (where Runia teaches) and the council of the Theological Faculty of the Free University in Amsterdam have protested the idea that Christian schools may use "the freedom of education to bar homosexuals and cohabiting unmarried couples from a place in Christian education." Freedom of education is too precious a possession to be used for this kind of discrimination. Runia's Kampen colleague, Dr. J.C. de Moor, has disassociated himself from this declaration of the school on the point of cohabiting unmarried couples and has resigned as Chairman of the Board. His point is that a person cannot choose to be a homosexual or a heterosexual but he can choose whether or not to cohabit.

Mr. T. B. Hershell,
31 Eastview Rd.,
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Education Issue
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1982

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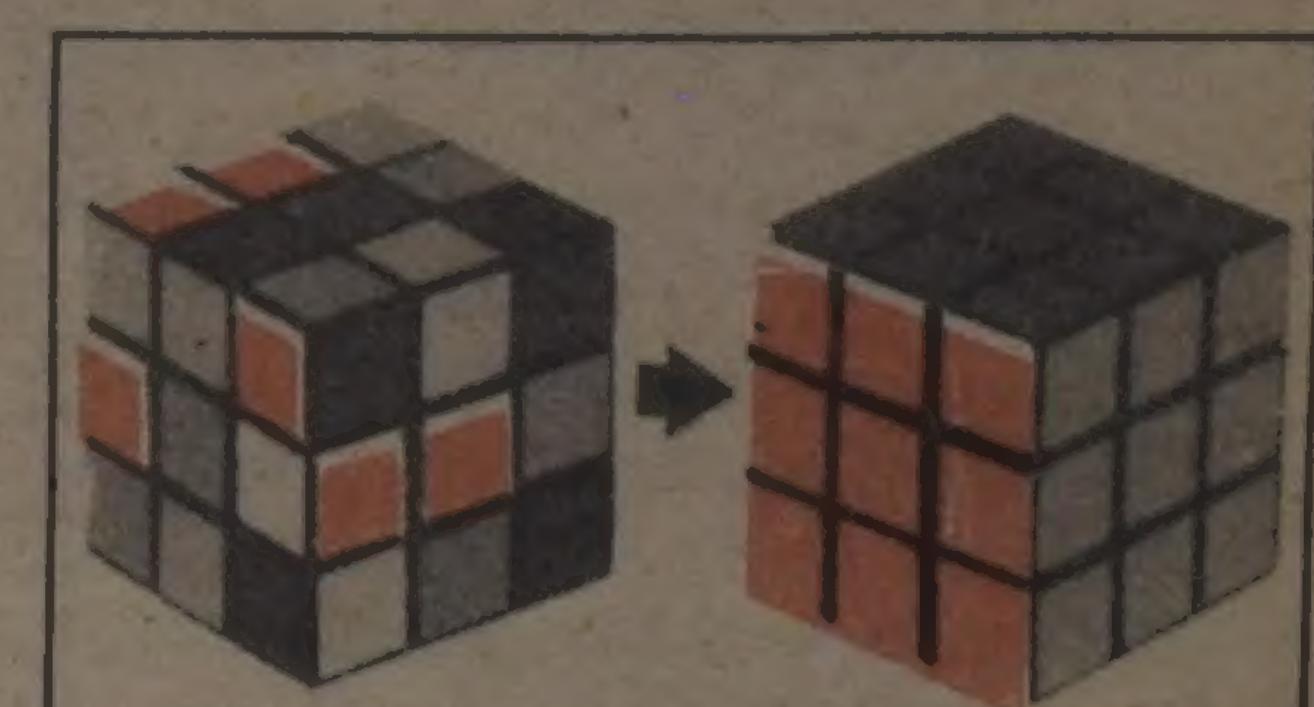
Vancouver Christian Elementary School holds first annual Rubik's cube contest

by Frank DeVries

It finally took place on Friday, December 18. For several weeks the halls had been buzzing with speculation on who was going to win, Peter Chattaway or Vincent Chiu. Both had their bevy of supporters. But then also Richard Lau and Wolfgang Neudorf burst in on the scene also claiming to be able to solve the cube. Who would win?

The gym was hushed. The entire student body watched and waited as the cubes were mixed up in identical manner. Finally, the go sign was given. Frantic fumbling followed. After 1 minute and 49 seconds Peter Chattaway was declared winner, closely followed by Richard Lau, Vincent Chiu and Wolfgang Neudorf, in that order. They collected some small prizes that had been set aside for the contest.

A special contest had also been organized for students in the primary section, grades 1 through 3. Contes-



tants had to put together one side as quickly as possible, also from equally pre-mixed cubes. Here the winner was Peter DeVries, with 15 seconds, followed closely by Elizabeth van der Kamp and Susan Winter. After they had collected their prizes, all participants were applauded and the students went back to the classrooms.

It was a lot of fun. Should any adult wish to acquire a massive inferiority complex, go to a Rubik's Cube contest for children. It's a fool-proof way of obtaining such a complex. I know.

Mr. DeVries is Principal of Vancouver Christian school.

Viewpoint

Mass Media: Novels, Christian and not

Maybe novels do not belong to the mass media in the strict sense of the word. Yet, we will include them in this series, because they are not often discussed in our circles.

It is not my intention to write on Christian novels. If you look at the advertisements of Speelman's Bookhouse or Paideia Press you can notice that their number is increasing, whether written in English or translated. However, these novels are not the only ones which are read by our people.

I would like to draw attention to other novels which you can find in many of our Christian homes: such as written by James Michener, Herman Wouk, Irwin Shaw, Allan Drury, and other famous American authors. Many of these novels are the result of intensive efforts of research and therefore very interesting. I know that they are read by old and young.

When you read these novels at an older age, you can notice what a tremendous change has taken place in novel writing during the last 50 years. With some nostalgia I remember the novels which I read when I was a high school student, and also later. Of course, they were written in the Dutch language, although we read German and English novels also. Many of our older readers will recognize the names of authors: Ina Boudier-Bakker, John Fabricius, Jo van Ammers-Kuller, and don't forget the Flemish author Felix Timmermans. There were many more.

For a comparison it does not make much difference in which language they are written. The change can be noticed wherever you come. There is always a change during such a span of time, but

our twentieth century is marked by faster changes than ever before and this is very clear when you compare literary products.

I would like to point out three changes.

First of all, novels of today are very outspoken in describing sex. Bed scenes are very normal, also in novels of high literary standing, and sometimes authors think it necessary to depict all kinds of sexual intimacies in detail.

respect, time has changed.

In the second place I would like to mention something which is connected to this. In earlier times fiction in non-Christian novels considered right and wrong in humanistic terms, but nevertheless as being right or wrong. Today, wrong acts are often presented as being right.

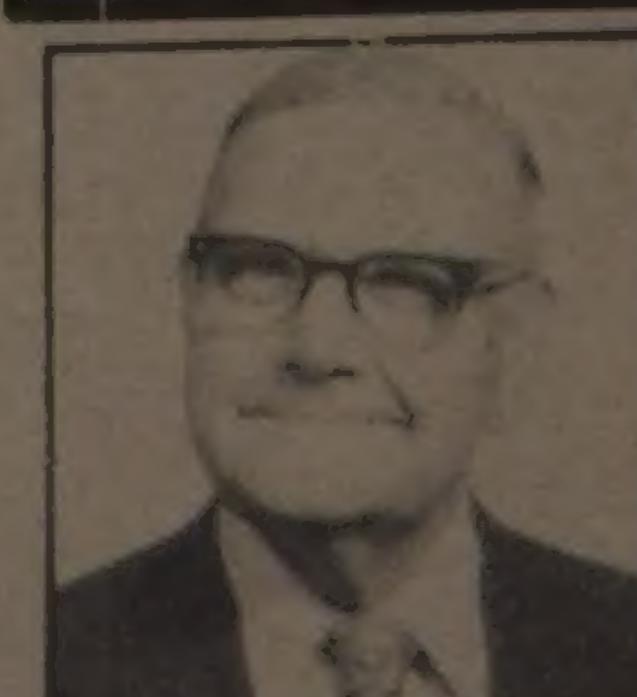
The normless world in which we live is reflected in the literature which enters our homes, particularly in the

tian, they still breathed respect for providential guidance and for religious convictions. Today this is forgotten. Except for swear-words, God does not exist anymore. Creation is totally out of the question. Evolution is assumed as a truth beyond discussion. There is only a world here and now.

I could mention more changes, but this is not necessary for the purposes of this article. I said that novels from authors as mentioned above are read in our Christian homes. Therefore the question is whether or not they are evaluated from a Christian point of view. I will not say that we may not read them. We are not as an ostrich who puts its head into the sand. Moreover, novels which are the result of thorough research can be very interesting and instructive. But in many families they are too easily accepted and swallowed.

We have study groups on all kinds of topics. Most of them are Bible study groups. In general their number is increasing and for this we can be very thankful. Studying the Word of God gives insight to all avenues of life.

However, sometimes I wonder whether we pay sufficient attention to a critical evaluation of the literary products of our age. They can easily be bought in paperback form and fill the book cases of our homes. I think we should also have Christian study groups on contemporary literature. Also for our young folks it is necessary to look at such literature from a Biblical point of view. In a certain way this has always been lacking in our Calvinistic circles. And yet here is an influence from outside which we may not ignore. In reading the novels of our time we must develop a power of discernment.



Henry Van Andel

Editorial

In a discussion on this I was told by sincere people that you must ignore this. They said that such scenes were necessary to make the book more marketable, and that's it. I wonder how many people — old or young — are able to ignore such scenes. I remember that in the twenties we read "Im Westen Nichts Neues," the famous novel on the first world war, written by Erich Maria Remarque. In this book there was a very sober and moderate sexy scene, but many Christian parents tore the page out before they gave the book to their sons and daughters. I leave it an open question whether this was the wisest solution at that time, but it was characteristic for these years. In the same way it was customary to cross out swear-words. I think that also in this

novels which we read. This is especially clear when marriage relations are described. In many novels, for instance, the idea is propagated that the basis of married life is not faithfulness (troth), but only love. The consequence is that when love is gone and directed to a third party, married life has no basis anymore and therefore actually has ceased to exist. I hear still the voice of Dr. Fabius — in my student time an old law professor at the Free University — saying: "The foundation of marriage is not love, but fidelity."

I come to a third change. Modern novels often totally ignore a supernatural world. In earlier days humanistically-oriented novels recognized the supernatural. Although such books could not be called Chris-

Psychic surgery — part 2

In Rev. Agpaoa's book *The Gifts of The Spirit*, a picture is shown of an eye operation on a foreigner. Rev. Agpaoa has no surgical mask, gloves or gown. The healer and his helper are dressed only with regular shirt and pants.

One of the pictures shows Rev. Agpaoa standing in a field, fully concentrating on some plants in an effort to make them wither. A professed healer trying to make plants wither? How odd!

Travel agencies

Promoters have given the impression that simple Filipino mountain folk, possessed by divine-exotic powers, will do the best they can to help their suffering Western friends. Travel King, a U.S. agency, described "psychic surgery," in a brochure stating that it is not associated with any church but that "people of all faiths" are healed, and that "anyone" can be helped and that "upward of 70 per cent are happy with the results."

Thousands are brought to Baguio through the work of sympathetic and cooperative travel agencies in North

America and Western Europe. People on charter flights are taken from Manila Airport to a Western style hotel. In Baguio City, they stay at the Ashram Hotel, an enterprise of Rev. Agpaoa and associates.

expected to pay \$20 US gratuities to the personnel.

Jean D. Zrien of Edmonton, Alta., pioneered the tours to Baguio. She started going to the Philippines in early 1973, and since then has con-



Johan Tangelander

Religion

An Edmonton travel agency advertises tours to Baguio. Their ad even appeared in our local Strathroy weekly. Their brochure doesn't say anything about psychic surgery or faith healing. However, it mentions seminars, including one by Rev. Sonny, and a donation to Rev. Agpaoa and Associates of \$200 US per person. Guests at the Ashram Hotel are

ducted about 80 tours. On July 16, 1980, Mayor Ernesto H. Bueno with his councilors made her, through the Ministry of Tourism, the First Adopted Daughter of Baguio for having brought over 4,000 guests to the city. She was also given the Symbolic Key of the City, and the Shield of the City respectively.

The Philippine travel agency re-

sponsible for the tours is Diplomat Travel & Tours, Inc. (DTTI). It has tentative bookings, from the US and Canada up to 1983. The agency is managed by Rev. Agpaoa's wife, Rev. Agpaoa himself is its chairman. Appointments with the healer are exclusively handled by Diplomat.

Rev. Agpaoa is also the chairman of the International Spiritual Centre & Resorts (ISCR). Its promotional brochure describes the centre as a "five (5) hectare resort complex, classified 'AA' by the Philippine Tourism Authority, offers among others fifty-five (55) first class hotel rooms, four (4) fully furnished cottages, the main lodge with its lounge and reception area, a cosy restaurant with ample seating capacity for guests, a wall to wall carpeted conference room, a Japanese teahouse and pool, a natural fishpond, an interfaith chapel, a multi-purpose sports area, a swimming pool, a clinic, a beauty and souvenir shop and a well tended promenade area annually blessed with radiant sunflowers."

Continued next week

Calvinist Contact

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Letters

Unconverted Jews and the last days

Dear Sir:
It appears to me that something very interesting is happening in the Reformed community. Within a few weeks of each other, *The Banner* devoted a complete issue to "The second coming", and in *Calvinist Contact* of February 26 you published Mr. Kerssies' article "These Last Days", dealing with the same subject.

I was particularly struck by Mr. Kerssies' remark: "...the Reformed view (if we know what it is)", which I found extremely appropriate.

I would not like to say that the Reformed community has acted like the five foolish virgins, but most of my life I have not seen too much evidence of eager anticipation either. If the articles in *The Banner* and C.C. get the interest and expectation of the reader going, Praise God!

I also appreciated the bibliog-

raphy published with Mr. Kerssies' article. It gives the reader a chance to read up on a subject all too little has been said about in most of the churches, whether they be Reformed or not.

Rather than accepting everything one reads, may I strongly urge the reader to check it out, with the Word of God. Regardless of who wrote it. It is God's Word that is truth, not what man makes of it. And sometimes a writer assumes that the reader is familiar with the Bible, which is not necessarily the case.

Assuming that Mr. Kerssies does know his Bible, I was surprised to see his confusion about "How the converted Jews will suddenly become followers of Jesus." Even though we may not understand the "How," we accept many things on the authority of Scripture. And on this point Scripture is clear: in Genesis 17:7 God makes an everlasting cove-

nant with Abraham "and thy seed after thee." Note the word "everlasting" not "until they reject my son" or, "until the ones who accepted him have died," but forever. This is confirmed by Paul in Romans 11:1; "Hath God cast away His people? God forbid." The whole chapter deals with this issue, and very revealing is vs. 25, which states: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." And in vs. 26: "And so all Israel shall be saved."

Having established that it shall happen, God's Word is not silent on the how either. Read Hebrews 8:10, 11, God will put his laws in their mind, and they will teach each other. Revelation 7:4 — 8 tells us about the sealing of 12,000 of every tribe, and Rev. 11 speaks of the two witnesses, who will have power and shall prophesy for 3 1/2 years. All this will take place before Jesus' return.

In Zechariah 12:10 we read that God will pour out the spirit of grace and supplications out on the inhabitants of Jerusalem, "and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for an only son."

I also cannot follow the conclusion that "God has a future for Israel, during the millennial reign, in separation from the Church." I don't know where this idea comes from, because 1 Thess. 4:17 clearly states "and so shall we ever be with the Lord (Jesus)." That means that where Christ reigns, the church shall reign with him. The parable of the talents, and the good stewards being rewarded with reigning over five or ten cities, certainly point that way too. We are talking about the period after the wedding banquet: Jesus has come for His Bride, and it would seem rather odd that He would desert

the Bride He has just married!

For those readers who are able to read Dutch, they may be interested in a book which was published in Holland, written by a man of the Chr. Geref. Kerk, especially for people of the Reformed persuasion: „Geestelijk Israel — Wat nu," by A. de Kleuver. The first printing was sold out in a few months, but a second printing should be available by now.

Robert Anes,
Brantford, Ont.

Editor's Note: Mr. Anes says: "Assuming that Mr. Kerssies does know his Bible, I was surprised to see his confusion..." Rev. Kerssies has been a minister in the Christian Reformed Church since 1968 and is currently serving at Redeemer (Sarnia) CRC. His biblical knowledge is, therefore, not only assumed but it is assured.

Advocates a Canadian Moral Majority

Dear Sir:
My letter to the editor published a few weeks ago has caused some strong reactions and created some misunderstanding. In this, my final comment on the issue, I would like to clear up some misconceptions.

Let me say that I support all the essential arguments of those who feel that Christians should become active in the political arena; however, we may differ about the

methods and course of action to be followed.

Considering our present Canadian political system, no Christian party would ever get a member elected in either Provincial or Federal parliament. In the event the electoral system would change and representatives would be chosen by popular vote, such a party, optimistically speaking, would do well if it got one or two members into parliament, but they would be lacking totally all

political clout. Furthermore, I am not certain whether I could support their platform for reasons stated in my previous letter.

I am a member and supporter of a parent-controlled Christian day school, I confess that all of life is religion, I am also of the opinion that the formation of a Christian political party, in traditional fashion, would be an error of magnitude!

I submit to you, there are other

ways in which Christians could influence and even change the outcome of political decision making.

Yes, indeed, I am referring to that innovating and remarkably effective political movement which has emerged in the U.S.

The Moral Majority Inc. founded by the Rev. Dr. Jerry Farwell (call it a gigantic pressure group if you wish) has in a relatively short period of time made its presence felt throughout the nation.

Pragmatic in its approach, it operates within and throughout and beyond the existing political scene.

To be sure, Moral Majority does not present itself as a religious movement, but their aims and objectives with all its shortcomings, are Christian, unquestionably. Should we have a "made in Canada" version of moral majority?

That, my friends, is a question which merits further discussion.

Peter Damsma,
Clinton, Ont.

Modern medicine is a blessing

Dear Sir:
I felt compelled to respond to the Feb. 12 front-page article on childbirth. To me it seemed sensationalistic. Most of Dr. Mendelsohn's statements are nothing new. He made so many broad statements concerning all doctors and hospitals. This is ridiculous.

"Natural" childbirth and breastfeeding are today greatly encouraged. The modern Christian woman has more choices

than ever before concerning obstetrics. With proper choice of doctor, she, together with her husband, can work out the details of the birth beforehand. Childbirth will then be wonderful and unforgettable as has been my experience. Certainly there could be unforeseen complications: Here the doctor's professional expertise must be relied upon.

Regarding home births, there are alarming new statistics. "In one Dutch study, infant deaths tripled among apparently normal

mothers, even if the mothers were transferred from home to a hospital as soon as danger signals appeared. In too many instances, a labour that looked entirely normal suddenly turned into a frightening emergency." — Family Circle March 16/82.

I feel that, when responsibly used, modern medical technology with all its options is a tremendous blessing.

Tina Maat,
Edmonton

Losing our sense of security

Dear Sir:
In *Calvinist Contact* (Feb. 19), Rev. Mantel writes in defence of Truus van Bruinessen and he ends, "Besides, she does raise some interesting points of view." He also writes we don't know what Jesus would respond by such a particular statement.

I would ask Rev. Mantel, who taught us to pray: "Our Father who art in heaven...?"

Do we want to know it better than Jesus? Especially in times like now, when there is so much uncertainty, people are scared to live and have lost all surety and

they do not know where to turn. We as Christians should be thankful. We know there is surety, we have a Father in heaven who rules and has all power and He will take care of us. Jesus told us that not a sparrow will fall to the ground without the will of your heavenly Father; even the hairs of your head are all numbered.

For the sake of Christ we may be His children. He rules and has all power in heaven and upon earth. Do you want to take that surety, that comfort away from us, Rev. Mantel, and start arguing about it?

Read the first question and answer from our Heidelberg Catechism and also Lord's Day 10.

A. Helder,
Belmont, Ont.

but, ironically, as these "mistakes" have been corrected under Christian Reformed pressure, some of the Reformed, Christian aspects of our school have been slowly conformed to traditional Greco-Roman educational models. What makes you think only CRC's have a Christian perspective?

I've read Wolterstorff, Van Brummelen, Steensma, Fenema et al. with great joy, but I know that their type of school would not sit well with many CRC's in the Ottawa Valley. I'm afraid many of the experienced Reformed educators would find Ottawa a cold place, but we offer a warm welcome to any co-strugglers in Christ, no matter what denomination.

Robert Moore,
Ottawa, Ont.

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Church Page

Focus on the Sunday service

In one of my catechism classes this past week we discussed the fourth commandment. The subject focussed specifically on worship services. You may be surprised to find out that our young people are very much interested in our services. Let me pass on to you their responses to two questions. Firstly, what do you look for in our services and what suggestions do you like to make? The responses were as follows: cheerful and peppy songs, short sermons (I thought mine were short), more spontaneous friendliness shown to each other, a more open display of our happiness, and more participation from the people.

Secondly, I asked students, what qualities worshippers should bring to the service. Their responses: a greater willingness to listen, sing, and to be more friendly than is often shown now; an open display of the fruits of the spirit (Gal. 5:22); happy faces (It was suggested that a happy face sticker be posted on every face in order to encourage the minister); a desire to know more about the Lord; a willingness to go to church; an open mind, that is, a willingness to accept the Word rather than a desire to come with the intention of chewing it apart (Some painfully observed that all too often people are cutting and negative after the service).

There is a lot to think about here. The young people know quite well that their suggestions apply to them as well as others. The last comment that was made triggered off several thoughts in my mind. I am happy that I grew up in a family where the response to the Word was positive and where criticism was constructive. That has played a tremendous role in my love for the church, the Lord, and his Word. Today there is a shortage of ministers in the church. I am afraid that situation will get worse. Fewer and fewer young men are willing to enter the regular parish ministry. Many still go to seminary, but a larger and larger percentage choose specialized ministries such as chaplaincies. It is a normal reaction, even for candidates eligible for the ministry, to shun situations where you or what you have produced is chewed apart or ignored. That produces unnecessary pain, and who likes pain?

At the last classis meeting we were encouraged to plead with our youth to consider entering the ministry. Hereby I wish to do that. At the same time I wish to plead with parents to bring to the worship services the qualities listed here so that it may be an incentive to young people who become ministers of God's Word and sacraments.

Rev. M. Pool,
Trinity Chr. Ref. Church,
Edmonton, AB

A question about priorities in Alberta

One Wednesday night Mr. Co. Vanderlaan came from Edmonton to talk to Christians in Calgary who are to be concerned about the Lord's sovereignty in the area of labour. The Christian Labour Association, as was pointed out repeatedly, is going through very trying times right now. The Plumbers Union in Ontario is challenging the C.L.A.C.'s existence in court. And it seems that the work of the power of evil is victorious indeed. Only twelve people, four of whom are board members, attended this meeting. I was the only one of our congregation.

What were all of you doing on Wednesday night? I realize that there is much to do in God's kingdom — which includes, of course, being at home with loved ones. But this is a time of crisis. Six court days have been held already to discuss the Plumbers Union's intent to destroy the work of the C.L.A.C. Another twelve sessions will still be held. Apart from all the injustice that is being done to God's work, it costs the C.L.A.C. one thousand dollars per session to pay for the expense. Please pray for this very disturbing situation and save your money to help this Christian organization.

Pastor Jack Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

Is there some comfort in history? In 1903, the big year of Dr. A. Kuyper, Mr. J.A. De Wilde, at that time already an enthusiastic member of the Anti-Revolutionaire Party, went all the way from The Hague in Holland, to Emmen (Drente) to speak about Christian politics! When he arrived at the location only three persons were present!

Rev. J. Van Harmelen,
Maranatha Chr. Ref. Church,
Calgary, AB

Church news

Christian Reformed

Called

— to Essex, Ont., Rev. Harry Vanderwindt of Lindsay, Ont.

Declined

— to Brandon, Man., Rev. Jake Corvers of Taber, Alta.

Accepted

— to Welland, Ont., Rev. Sieds Vandermeer of Newmarket, Ont.

New church

Fenwick, Ont. Christian Reformed Church. Send all correspondence to P.O. Box 61, Fenwick, Ont. LOS 1C0

Clerk, Frank Bouwers, 1164 Balfour Ave., Fenwick, Ont. LOS 1C0 (416) 892-8802

Treasurer, Andy Glasbergen, P.O. Box 235, Fenwick, Ont. LOS 1C0 (416) 892-3285

Chairman of deacons, Wytske

De Roos, R.R.#3, Fenwick, Ont. LOS 1C0 (416) 892-2883

Classis Chatham

Classis Chatham will meet in regular session on Tuesday, May 11, at Wyoming, Ont. All material for the agenda must be in the hands of the stated clerk by April 5.

— W.C. Veenstra, stated clerk

Alberta South

New Stated Clerk — All official correspondence with Classis Alberta South should be addressed to Rev. G. Bomhof, 189 Lafayette Blvd., Lethbridge, Alta. T1K 3Y8

New church at Fenwick

An organizational meeting was held in the Wellandport Christian Reformed Church on March 2, 1982 to organize the Christian Reformed Church in Fenwick.

The meeting was called to order by singing Hymn 327 and Invocation and prayer. Our pas-

tor, Rev. H. Katerberg then read Psalm 111 after which we had the roll call of the petition signers by the Wellandport Clerk. A prayer for guidance of the Spirit in the election of office bearers followed, then the ballots were marked. Seven elders and four deacons were elected and ordained. The form of subscription was then signed by the newly elected office bearers.

The institutional address was given by Rev. Katerberg after which he led in prayer for guidance of the Spirit in the preaching of the Word. Scripture reading was from Thess. 1 and the text was verse 2 and 3 of this chapter. The sermon was titled: "A Living Church" and had three points: work produced by faith, labour prompted by love, endurance inspired by hope.

May the new church in Fenwick be a living church so that all of its 146 confessing members and the 102 baptized members may live to the honour of our Lord and Saviour Jesus Christ. The vice president of the Wellandport Chr. Ref. Church then addressed the newly organized congregation and presented it with a pulpit Bible, a gavel and a minute book. At this time the representative of Classis Hamilton, Rev. J. Nutma, addressed the mother church as well as the new daughter, Fenwick, on behalf of Classis.

A response was given by the chairman of the Fenwick Steering Committee, Frank Bouwers.

This was a wonderful evening in which we so clearly saw the Lord's blessings bestowed in abundance upon His church — A Living Church as this was the fourth time the Chr. Ref. Church of Wellandport gave birth to a daughter since 1958. May the Lord continue to bless also the new Fenwick church with faith, love and hope.

The Fenwick church will continue to meet with Wellandport for its Sunday worship service until the first Sunday of May when arrangements will be completed to meet in Fenwick.

Frank Bouwers,
Clerk

The Christian Reformed Church

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* * *

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* * *

Ministers seriously interested in serving the Red Deer Church starting September, 1982, are hereby invited to write to:

L. Nederlof,
Calling Committee,
P.O. Box 442, Red Deer, Alberta T4N 5E9

FROM COAST TO COAST

ALBERTA

Brooks-CKBR.... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
Peace River-CKYL 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR.... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Duncan-CKAY.... 7:30 p.m. 1500
Kitimat-CKTK.... 8:30 a.m. 1230
Langley-CJJG.... 10:00 p.m. 800
Osoyoos-CKOO.... 8:30 a.m. 1490
Penticton-CKOK.... 8:30 a.m. 800
Port Alberni-CJAV (Tues.)..... 9:30 a.m. 1240
Smithers-CFBV.... 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Terrace-CFTK.... 8:30 a.m. 590
Vancouver-CJVB.... 9:00 a.m. 1470
Vernon-CJIB.... 9:30 p.m. 940

MANITOBA

Altona-CFAM.... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS.... 9:15 a.m. 810

ONTARIO

Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB 10:30 a.m. 800
Guelph-CJOY.... 9:30 p.m. 1460
Kapuskasing-CKAP 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Ottawa-CFGO.... 8:30 a.m. 1440
Owen Sound-CFOS.... 1:30 560
Pembroke-CHOV (Sat.)..... 7:00 p.m. 1350
Sarnia-CHOK.... 6:45 a.m. 1070
Stratford-CJCS.... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK 8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY.... 5:00 p.m. 1420
Kentville-CKEN.... 5:00 p.m. 1490
Middleton-CKAD.... 5:00 p.m. 1350
N.W. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB.... 8:00 a.m. 1270
Windsor-CFAB.... 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFN... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
St. John-CHSJ... 7:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
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ONTARIO

CFML-Cornwall.... 9:30 a.m. 1170
CFCL-Timmins.... 9:30 a.m. 620

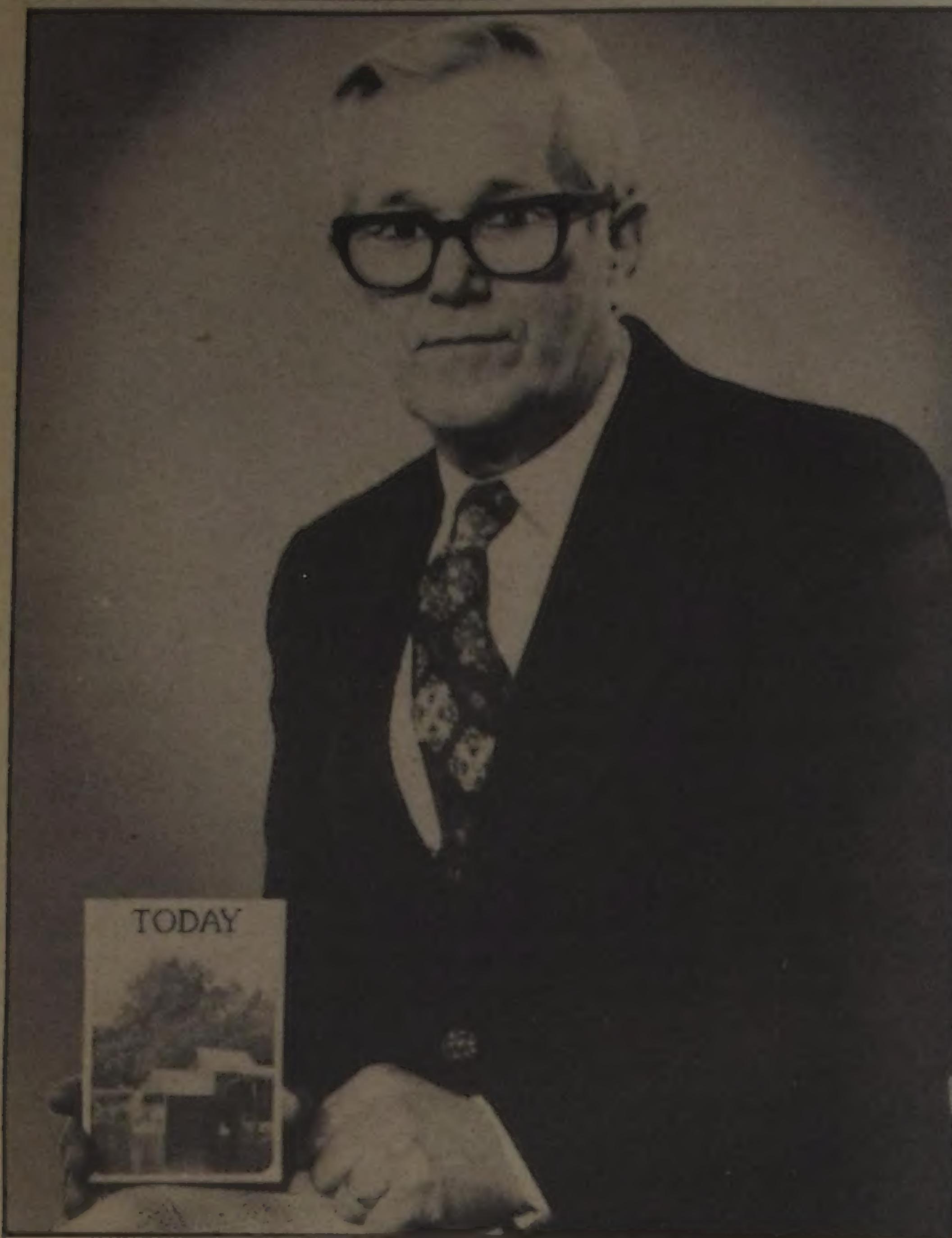
QUEBEC

CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal.... 9:15 a.m. 1570
CKCV-Quebec City.... 7:15 a.m. 1280
CHLN-Three Rivers. 7:45 a.m. 550

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Guelph businessman appointed to RACOM's Canadian office

Mr. Jack Thalen, a Guelph, Ont. businessman, recently was named regional representative for RACOM Associates, an organization which supports the work of The Back to God Hour. Mr. Thalen is volunteering his services.

One of his primary duties is to serve as liaison between The Back to God Hour and its broad network of representatives in Reformed, Christian Reformed, and Presbyterian churches throughout Canada.

In addition to maintaining The Back to God Hour's extensive church representative network, Mr. Thalen will also organize Back to God Hour tours and rallies, distribute literature, make personal contacts, and address groups on behalf of The Back to God Hour. He may be reached at RACOM's Burlington office (416) 637-3434 or at his home (519) 824-7636.

Mr. Thalen will oversee the Canadian portion of the Bonaire Plus fund-raising project, which provides a continuous support base for overseas broadcasting. He will also help monitor Canadian radio

and television broadcasts of Back to God Hour and CRC-TV programs, and occasionally contact stations.

RACOM Associates, an organization which supports the work of The Back to God Hour, was started in 1969 by a group of businessmen. In 1980, a Canadian Advisory Committee was organized with Mr. William Voortman, chairman; Mr. Jan van der Woerd, secretary; and Rev. Anthonie Vanden Ende, to direct the Canadian operations of RACOM.

Mr. Jerry Jonker, president of RACOM, recently commented on Mr. Thalen's appointment. "We're very pleased that Jack will be heading up our Canadian office. As a successful businessman and Back to God Hour representative over the years, Jack is well prepared to assume his new position."

Says Mr. Thalen: "I view these responsibilities as challenging and exciting opportunities to further the work of The Back to God Hour. I feel privileged to have a small part in helping to spread the Word of our Lord."

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Habermehl plays active role in Manitoba chaplaincies

by Carl D. Tuyl

A most unfortunate oversight took place when the Canadian Committee on Chaplaincy reported to the Council of Christian Reformed Churches in Canada. The committee failed to include in the report the work of Rev. Dirk Habermehl who for years has represented the Christian Reformed Church on the Manitoba Interfaith Committee. As a result of his distinguished service on the Manitoba Committee, Rev. Habermehl has been appointed vice-president of that body, and in that function he is able to be a strategic influence in the area of chaplaincy.

As vice-president of the Manitoba Council, Rev. Habermehl convenes and chairs the Chaplain Selection Committee of that province for all of the institutions which resort under the provincial government. Rev. Habermehl has a decisive voice in the determination of salary schedules for chaplains, and part of his responsibility is to see that the institutions abide by the guidelines. Rev. Habermehl is also part of the process which sets professional standards for chaplaincy in Manitoba.

The strategic importance of Rev. Habermehl's role in chaplaincy becomes abundantly clear from the fact that he met with the entire Cabinet of the new legislature in Manitoba to discuss a number of issues which deal with the relationship between the church and the government.

The Canadian Committee

on Chaplaincy earnestly regrets the oversight which caused the prestigious and important work of Rev. Habermehl to be deleted from its report to the Council of Christian Reformed Churches.

The denomination is well served by the excellent representation of Rev. Habermehl, and in this way we express our profound appreciation and gratitude for Rev. Habermehl's work for the denomination in general, and for chaplaincy in Canada in particular.

The committee also wishes to underscore once more the opportunity for continued pastoral education offered by the Government of Ontario which made sixteen \$5,000 bursaries available for training in the areas of correction, health and mental retardation, respectively in Brampton, Toronto and Kingston. Our denominational Chaplaincy Committee is willing to further support at least one successful applicant with a further grant of at least \$8,000.

Those who would profit of the stipend of the Province of Ontario would be under no obligation to either serve as a chaplain in Ontario, or to actively seek ministry in such specialization. It is truly an excellent opportunity to upgrade pastoral skills which could be very beneficial in the parish ministry. It is the hope of the committee that some ordained personnel in the denomination will make use of this opportunity, and that consistories will encourage qualified ministers to pursue this opportunity for continued pastoral education.

Rev. Tuyl is secretary of the Canadian Committee on Chaplaincy.

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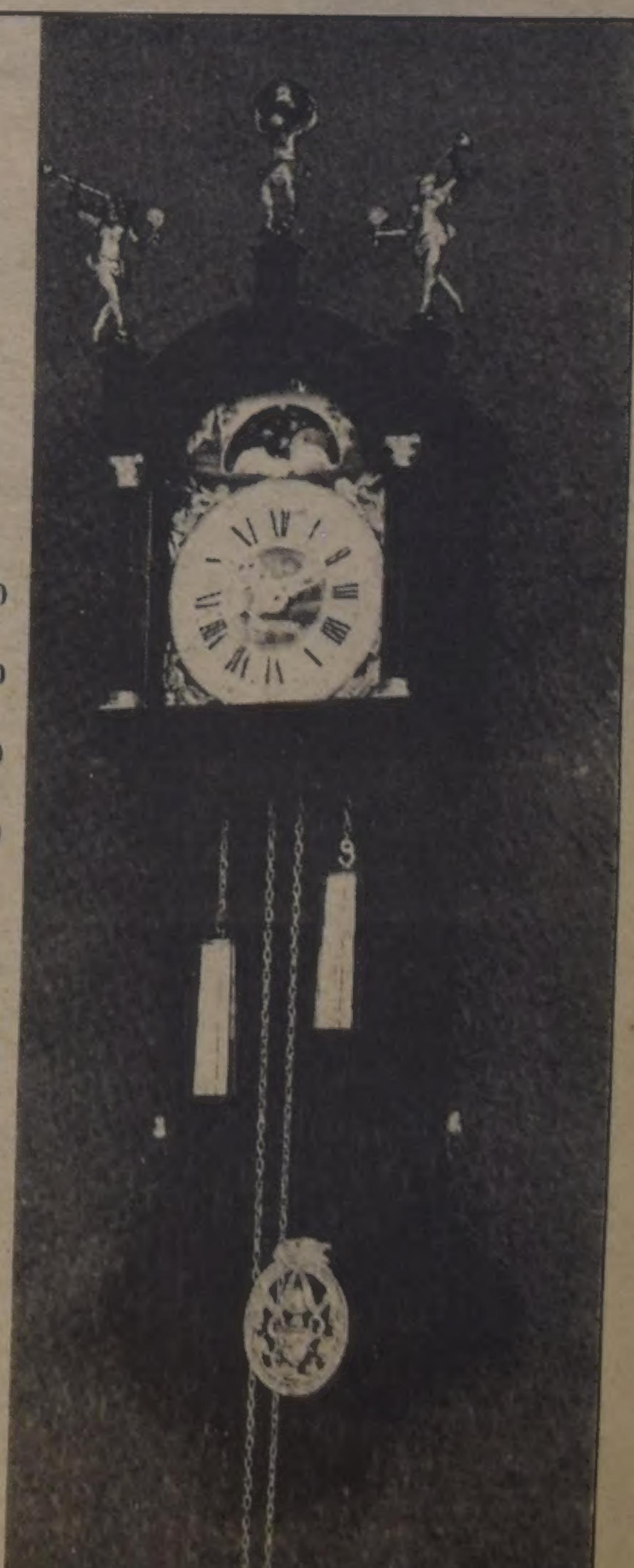
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Calvin students experience La Belle Province: "pas de problems"

by Len Wassenaar

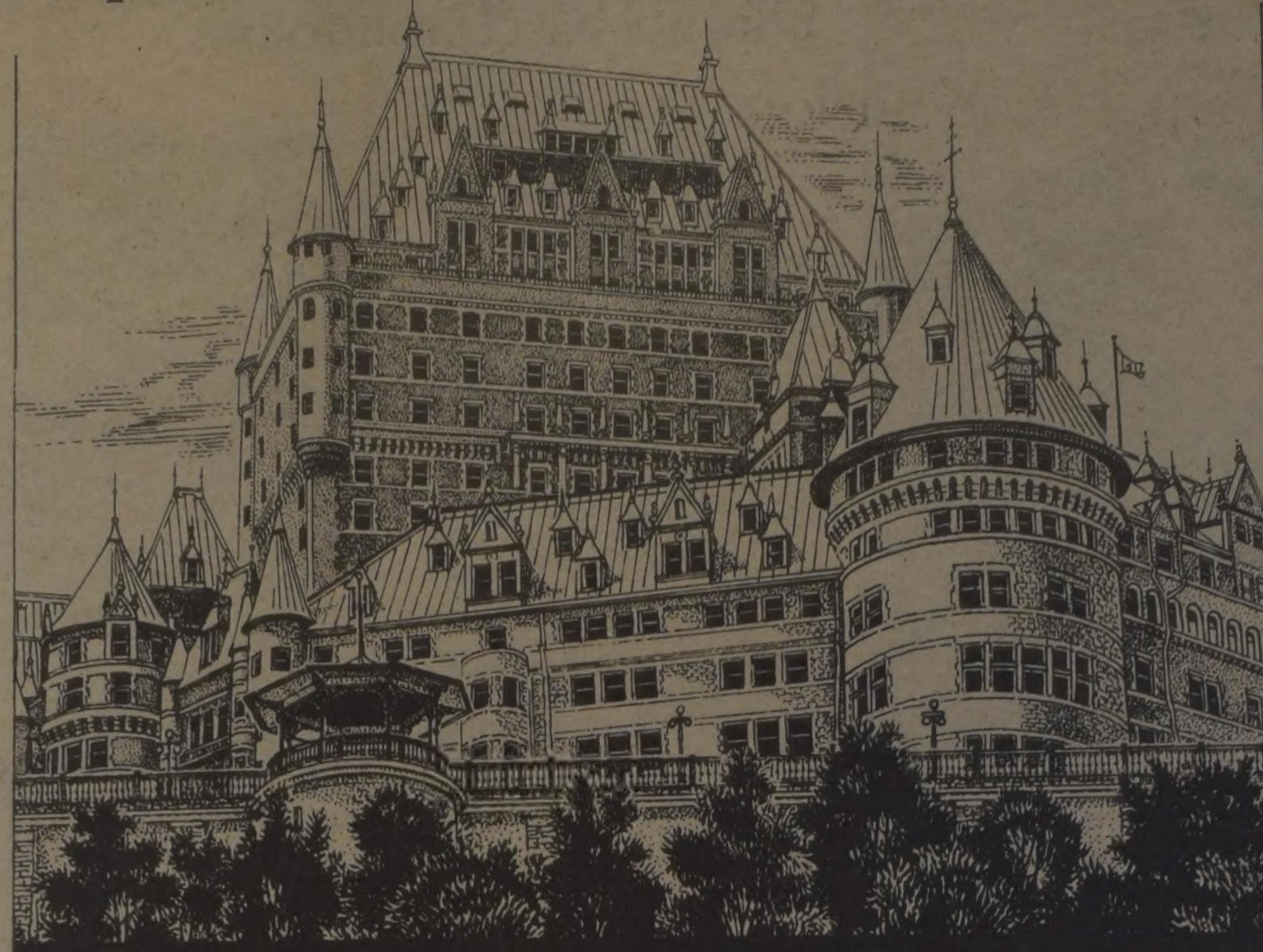
Mr. Wassenaar is a Calvin junior and geology major from Sarnia, Ontario.

For thirty-one Calvin College students the three-and-one-half weeks of Calvin's January Interim Term were spent in studies and excursions about the province of Quebec. The full-credit course, entitled "Quebec Live: Interim in La Belle Province", was offered for the first time in 1982 and is part of the French program at Calvin.

Calvin professor Claude-Marie Baldwin, who accompanied the students, said the purpose of the course was two-fold. The first was to learn the French language by being completely immersed in it. Quebec was an ideal, inexpensive alternative to going to France. Second, the course was a chance for the students to learn more about the unique culture of the Quebecois.

Mme. Baldwin emphasized that for the 16 Canadian students the course was a prime opportunity to learn to understand a relatively unfamiliar part of Canada's culture. For the 15 American students the trip was a chance to experience a unique region of Canada within North America.

The students spent the first week in Jonquiere and studied



at CEGEP, a local college. The last two weeks were taken up by study at the Jesuit College in Quebec City. The 60 hours of class time were divided into two parts: 45 hours of French language and grammar, and 15 hours of study in Quebec history and culture. The students were billeted out in pairs to various French-speaking families both in Jonquiere and Quebec, providing yet

another special Quebecois experience which discouraged the students from speaking English.

Mme. Baldwin said "the people of Quebec often remarked to me that they were impressed by the Calvin students. They were very impressed by the students' motivation, consideration for others, their Christianity, and their whole life-style." Mme. Baldwin added that the Calvin students were warmly received by both the instructors in the schools as well as the families where the students boarded. The Quebecois were very eager to help and any difficulties encountered were

brushed aside by what became the students' motto: "pas de problems!" (no problem!).

The course also provided many interesting and enjoyable non-academic highlights. One of these was a visit to Reverend Martin Geleynse's house in Quebec City for Sunday lunch. Rev. Geleynse provided much insight by explaining his work with the Quebecois, as well as revealing intriguing aspects of Quebec culture and beliefs.

Other highlights included a full-day cross-country ski trip in Parc Val-Jalbert, downhill skiing at Mont St. Anne, a Nordique hockey game, wan-

dering through the old city of Quebec, a visit to an art gallery and photography show, watching French entertainers, and visits to the numerous churches such as Ste. Anne de Beaupré. A two-day stop-over and tour of Montreal was hosted by the Christian Reformed Church in Montreal.

The students were impressed by many aspects of Quebec culture. Clarence Wassink, a senior history major in the Secondary Education Program from Forest, Ontario, was "amazed at the separationism in all levels of society. There is an intense pride in their own culture along with an eagerness to discuss with outsiders their feelings about Canada. They really do not wish to be ignored or assimilated by the rest of Canada."

Margaret Smids, a sophomore French major in the Elementary Education program from Chatham, Ontario, shared her general impression of the religious conviction of the Quebecois. "I sensed a void, a lack of conviction about God, where Christianity could fill the gap if the Church would attempt to help the Quebecois become receptive to the gospel."

Deb Postema, a sophomore from Battle Creek, Michigan, majoring in French and History, found Quebecois family life very different from traditional American family style. "The families are much more informal and very easy going; they do what they like."

Professor Baldwin hopes that the Quebec Interim course will be offered in alternative years.

William R. Rang Skylights



A pilgrim's recess?

When reading John Bunyan's famous allegory, we are reminded once more of the fact that we are pilgrims. That is supported, of course, by the apostle Peter and especially by Hebrews 11. We used to sing of it in our churches when we still had the old, red hymn books:

"I am a stranger here within a foreign land,

My home is far away upon a golden strand."

Yet that hymn is no longer supported by the churches and was omitted when the newer hymn books were printed. Very much in the spirit of the new awareness that we have a cultural mandate to fulfill while on this earth. We must re-new the earth and we must reclaim the land. Christ made all things new. And we say "amen" to it.

Yet the other day I spoke with an elderly lady at Shalom Manor in Grimsby, Ont. She was a bit confused about all that talk about reclaiming for Christ. "I'm a pilgrim," she said, "and I have almost reached the end of my journey." I agreed. She had lost her husband and two of her children and had lost her health, too. All she had left, so to speak, was her pilgrim's staff, and the going had become difficult.

Around me I see people in the strength of their years, busy building businesses and creating careers. When studying their doings, their wheeling and dealing, one cannot escape asking the question, "Are the pilgrims having recess?" Is the awareness that we are aliens and strangers as much with us as that of the need to succeed in the world? Is it possible that we camouflage our need for earthly security with the statement that we are busy fulfilling our cultural mandate?

In short, is it possible that we like it here too much? If we know that this applies to us, we should listen again to the Word. The bell is ringing and recess is over.

We ought to be longing for a better country. Hebrews 11:16.

Evangelical Theological Society looks at church renewal

by Richard Longenecker

Professor of New Testament at Wycliffe College, Toronto.

The Evangelical Theological Society of Canada held its annual meeting on February 26-27, at Canadian Theological College, Regina, Sask. The theme of the sessions was "Church Renewal in Canada Today," and the following six papers were presented:

"The Awakening on the Western Prairies," by Donald A. Goertz, Advanced Degree Candidate in Church History, Wycliffe College, Toronto, Ontario;

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"Canadian Pentecostalism as a Renewal Movement," by Ronald Kydd, Dean and Professor of Church History, Central Pentecostal College, Saskatoon, Saskatchewan;

"New Lights, Baptists and Revivals in Nova Scotia," by George A. Rawlyk, Chairman and Professor, Department of History, Queen's University, Ontario;

"John Calvin and Christian Unity; The Search for a Symbol of Ecumenicity in an Age of Schism," by Charles Nienkirchen, Assistant Professor of Church History, Canadian Bible College, Regina, Saskatchewan;

"The Rhythm of Renewal in the History of Canadian Protestantism," by Ian Rennie, Dean and Professor of History, Ontario Theological Seminary, Willowdale, Ontario;

"Contemporary Movements of Christian Renewal in Canada," by Donald M. Lewis, Visiting Assistant Professor, Church History, Regent College, Vancouver, British Columbia.

There was a discussion

period after each paper and a further extended discussion period closing the conference. Also included on the program were a paper on "The Propositional View of Truth," by John Dahms, Professor of New Testament, Canadian Theological College, Regina, Sask., and a presidential address at the banquet on "The Church's Mission According to Luke-Acts," by Richard N. Longenecker, Professor of New Testament, Wycliffe College, Toronto, Ont.

This was the first time that the ETS of Canada has held its annual meeting outside of Toronto, and a healthy response was given the move by about 60 in attendance at each session. The quality of the papers was very high and the character of the discussions profound. All in all, these were very significant sessions.

There is hope that selected papers from last year's meeting and this year's meeting will form the core for a symposium volume on "Church Renewal in Canada Today."

Children

A certain old man — conclusion

Mr. Vandersluis is a young writer living in Chatham, Ontario. This story is sparked by a recent trip to an old age home with a group of Calvinist Cadets.

An eighty-two-year-old look of skepticism bathed Andrew Roche's face. "And you believe everything your father tells you, boy?"

Without a hesitation Jonathan replied, "Yes, I do," then reflecting on the situation, "but he told me there would come a time when I would have to stop believing him and listen to my own self and make up my own mind."

"And when is that time going to come?" challenged Andrew Roche.

Jonathan was stuck, "I don't know, I can't say when."

The old man nodded sarcastically and rambled on about how times were changing, how much more suffering there was, how people just made a mess of things, and how there was just no more hope left for this world.

When their time was up Jonathan vowed he would come back for a third time tomorrow, and he would try to get some answers to the questions Andrew was asking.

The answers, he explained, he would get from his father. Jonathan nonchalantly arose from his chair and assured a doubting old man that he would definitely be back tomorrow. "That's alright boy, I realize you got a lot of things to do, go ahead and do them, I won't mind."

Deep down inside, beneath the uncaring facade, the old man was praying he would have this little visitor come another day. That would make three days, that almost seemed like a regular life, like everyone else in the world, he could talk to someone now.

When Jonathan left, Andrew Roche felt a tremendous desire to eat. To eat until his belt would snap. To take in all this life (this wild life of a rest home), and give it all he had. He must fill up on food tonight for Jonathan had said that he was coming in the morning and not in the afternoon as in the previous visits. There would surely be no time for breakfast.

Andrew Roche was putting his slippers on when he noticed the sun sinking over the trees, he could have sworn it winked at him. Andrew Roche winked back, "Take as long as you want my friend, I know where you will be tomorrow, and I will be waiting as usual."

Morning

The sun poured like a waterfall through Andrew Roche's window that morning. So much that he had pulled down the shades. "I'm deaf already, don't want to be blind too." So now he sat down. Close to the window. Just close enough to see down the street where his little visitor would be coming from.

He was waiting now in a sense of confusion. What was it he wanted from this interesting little fellow? It certainly couldn't be advice. He chuckled at the thought. Imagine a little ten-year-old giving a veteran of years some advice. Preposterous.

He would maybe let the boy ramble on about why his father was putting this garbage into his brain, then, quite suddenly, laugh in the boy's face and invite him to listen to some real philosophies of life. All the same, this tired man searched down the road like it was his last hope, but, as happens all too often, it would be impossible to admit it.

Jonathan appeared rather suddenly through all the shadows on the street, and he surprised Andrew Roche with a wave. He wasn't talking or running but seemingly floating on confidence, and under his arm he carried more than the usual amount of books to school.

He marched right up to Andrew's room and casually walked in, setting himself on the edge of the bed. He smelled fresh of the morning chill and his eyes had in them the same freshness and newness. "What's with all the books, son?" asked Andrew Roche.

A gift

Jonathan looked down at the huge supply of books and explained, "Oh, these are just my books from school, the teacher was in a bad mood and this proves it. One of these books is for you to read. You wanted to know what my father was trying to teach me and where he was getting all these foolish notions from? Well I asked him and he told me — boy did he ever tell me."

Jonathan caught his breath, "I had to come early because we have a field trip today so I don't know if I can see you after school. I'll try to make it but I can't promise you anything." Jonathan seemed unaffected by Andrew Roche's snide looks of doubt.

"If you read this it will help answer some of your questions, I think it will

tell you why you feel the way you do about people, and how to change." Jonathan was almost too cool to believe.

It was almost too much for Andrew Roche, "Ha," he snarled, "your going to tell me what I've done wrong, and you, a mere baby, are going to tell me how to correct what I supposedly have done wrong? Now I have heard everything." He was fuming. If he were twenty years younger he would have certainly made this boy understand who was to learn from who.

All at once he exploded. "Be gone! You have made this day a miserable day, indeed. Now off with you, and never come back or I fear I shall have a stroke on your account."

Jonathan made his way solemnly to the door, turning he said, "I think you're making a big mistake, sir, about everything." The old man coughed violently and waved Jonathan out the doorway, only after Jonathan had left that deplorable book on his desk.

Andrew Roche cursed vehemently and under his breath rasped, "Might come in handy some day, to start a fire or to throw at another visitor." He turned over in his bed and smoldered to sleep.

That wintery dusk light covered the earth in the same fashion as it would any other frozen winter evening. Jonathan was speeding his fastest towards the rest home. He was waiting all afternoon for that afternoon bell to ring, and then, having to clean the whole boys locker room, well, the anxiety was almost unbearable.

He flew up the rest home stairs without noticing anything. Without noticing the tracks of an ambulance through the snow. Without noticing the darkness coming from one of the rooms. Without realizing the sign on the door which read, "absolutely no visitors until morning."

As he raced down the polished floor of the hall a nurse pulled him over. Just then he noticed the unearthly silence that screamed at him from every direction. It was a silence distinct from any other silence. There hung a fear from this silence, a fear throughout the entire rest home.

Every soul in this building feared this silence the most, for this was the silence that was waiting every day and every night for another volunteer, another untimely exit, another example to prove its power. It came so

horribly uninvited.

Jonathan trembled asking, "May I see Mr. Roche please?" The nurse looked away and then back at the bewildered boy, "I'm sorry, son, but Andrew died a few hours ago."

It was like a wall. Not one that comes crashing down on you, but a wall that simply will not, and can not move. A wall between death and life. Before the nurse knew it, Jonathan was rushing towards Andrew's room to see if he had found the crack in that wall. She made a futile effort of chasing Jonathan but he finally reached Andrew's room and threw the door open. Miraculously the book lay on Andrew's bed, open. When the nurse finally caught up with him, he demanded, "did he say anything before he died?"

Blank pages

The nurse's anger turned to a concentrated effort on remembering what Andrew had said, then suddenly she whispered, "Yes, I think I remember, he said something about, something about blank pages that didn't matter any more." She searched her memory, as if in pain, "He said, 'thank Jonathan' too."

Jonathan frowned, "I don't think I understand, what pages is he talking about? He consoled himself saying, "at least he thanked me, but what are blank pages?" Of course, Jonathan couldn't know what Andrew had meant by the blank pages.

But, before Andrew died he had read through most of the pages in the book Jonathan had given him. After reading, he realized all the blank pages in Andrew Roche's book had been accounted for. When the wind did blow open those painfully empty pages, he saw in them the most beautiful writing ever. Not his own writing, but someone else's, written, strangely enough with blood, perfectly. Yet it was exactly what Andrew Roche would have written, if he could have.

Jonathan edged away from the room, confused, very confused but hopeful. The nurse returned to the room later on to lock the door. Reaching to shut the lights off she noticed the book on the bed, still untouched.

Opening the door slightly, she bent in the dim light to close the open Bible that lay on a certain old man's bed.

Spring rally in Blue Mountain country

The spring rally of the Simcoe League Young People will be held in Collingwood, Ontario, April 16-18. Main speakers will be Rev. Louis Tamminga and Rev. Leonard Schalkwyk. The theme of the rally is: "Go, tell it on the mountain".

Sectionals will explore a variety of ways of telling the Gospel. Leaders of these groups will be Rev. John Van Til, Dr. Remke Kooistra, missionary pilot Ray Brown-eye, Jack Thalen, Vern Goheen, Don Vance, Jeff Stam.

Sports include: "The Great Mountain Adventure". Special events feature a Christian

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Ten Days for World Development is "rooted in the biblical and traditional justice."

convictions of its sponsoring bodies, the Anglican, Lutheran, Presbyterian, Roman Catholic and United Churches in Canada." Thus says the policy statement of the Ten Days for World Development program. This policy statement was

printed in the Lifestyle Issue of *Calvinist Contact*. The Ten Days Policy Statement emphasizes Christian faith and commitment as the roots of the program. It asserts that, the contribution we Canadians can best make to world justice is to go about changing policy here and now in Canada.

The effectiveness of the churches' efforts to change policy on the private or government level relies on several other factors: education, raising the awareness of Canadian people in general, small scale local action, cooperation with other groups, and the coordination of education and action.

It has been demonstrated to us, often blatantly, that the hopes and needs of the people of developing countries relate to our own sense of humanity and to the quality of life. No quantity of charity will ever redress the inhumane imbalance. "When shall we have the courage to outgrow the charity mentality and see that, at the bottom of all relations between the rich and poor, there is a problem of justice?" (Dom Helder Camara, Archbishop in Brazil).

Ten Days programs initially responded to Third World spokesmen who suggested that First World people needed educating. It was soon clear

that action and education could not be separated.

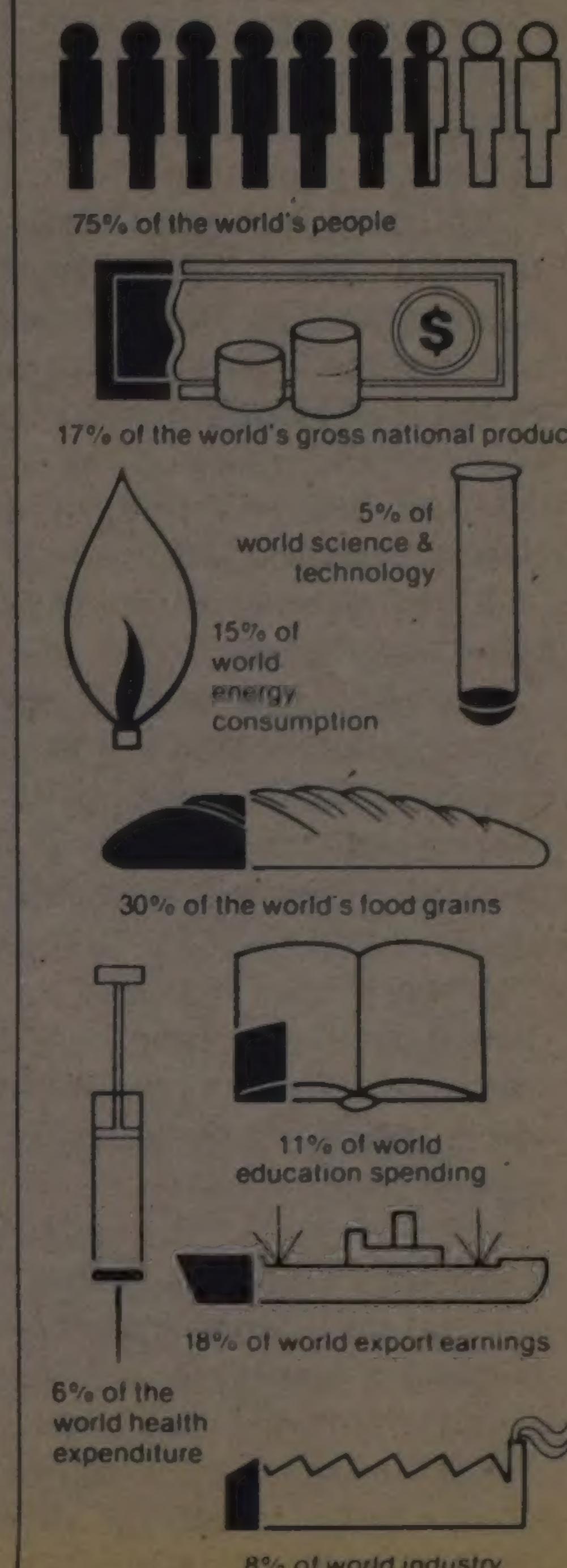
The underlying goal of the Ten Days for World Development program is to broaden opportunities for human growth, especially by people of the developing nations. "As its particular contribution to this task, the program works to create a positive climate of public opinion in support of definite changes in Canadian church, government, business and commercial policies which are identified as important to this goal." (Another quote from the policy statement).

The Ten Days program has focussed its educational material on certain issues in the hope that actions would arise out of these. (Past issues have dealt with trade, aid, food and work). The programs as well as the network of local groups, are designed to promote grassroots support and activities for constructive social change.

The program

Each year, "a ten days" period, beginning usually in late January or early February, is designated as a high profile period of education, witness and action for world justice. Printed educational materials are distributed the preceding fall to congregations.

The developing world has...



Keith Knight

Editorial

The church's involvement with taskforces

Should the church become actively involved in organizations such as Ten Days for World Development, Project Ploughshares, Project North, the Taskforce on the Churches and Corporate Responsibility, the Interchurch Committee for Human Rights in Latin America?

That question dominated discussions when the Council of Christian Reformed Churches in Canada met last November. And the question of whether or not to join these organizations became clouded even further by a lack of information on just what these organizations were all about.

Some delegates expressed concern at the time about groups with which they were familiar. Those concerns made delegates to Council even more apprehensive to act.

The Committee for Contact with the Government had come with a number of recommendations:

- become a sponsoring organization or Project Ploughshares, and support it financially;
- join the Taskforce on the Churches and Corporate Responsibility, and support it financially;
- join Project North and support it financially;
- appoint an observer to the Interchurch Committee on Human Rights in Latin America;
- and maintain the observer status on the Ten Days for World Development.

All recommendations to join a group were turned down. The Council maintained observers in each of these organizations and they will report to Council of CRCs in Canada when it meets in November, 1983.

Informed

The issue, I feel, has sufficient importance that it cannot wait for observers' reports by mid-1983 before some conclusions can be made about whether or not a body of churches should support these various organizations.

Therefore, during the next few months, *Calvinist Contact* staff members will be looking at these organizations: their structure, their support base, their statements of purpose, their work.

This week staff member Wilma Binnema Vander Schaaf looks at Ten Days for World Development. A second article is written by Kathy Vandergrift from her perspective as co-chairperson of the Committee for Contact with the Government.

Think small

There was a mood at the November meeting of the Council to "think small" — to keep the size of Council committees and personnel confined as much as possible. There were fears, perhaps conveyed by discussions at various classis meetings prior to Council's sessions, that the Council should not develop into an unwieldy bureaucracy.

That mood was conveyed clearly when Council turned down a request for a full-time research person for the Committee for Contact with the Government. It was also conveyed in the repeated decisions not to join various taskforces and organizations which had been requested by that Committee.

That larger issue — how involved should we become with Canadian interdenominational organizations — will have to be resolved before the smaller issue (whether or not to join certain taskforces) is dealt with. Those discussions belong at the consistory and classis levels and they must be held during the next year before Council's agenda is set.

Awareness of Third World needs

by Kathy Vandergrift

For many years the Reformed community has played a significant role in providing help for the poor in Third World countries. The work of the CRWRC in development assistance, as well as disaster relief, is well-respected, also by Canadian government officials.

There is also a growing awareness that development assistance must be accompanied by reforms in international trade and politics. CRWRC workers returning from the field have reported this fact. The North-South dialogue increased public awareness of the problems, even if it did little toward solving them. Recent CRWRC publications make clear that love for our neighbour also means reforming the policies

of our nation.

That connection is very Biblical; mercy and justice go together. They combine in one refrain throughout the Psalms. The prophets pleaded for compassion on the weak and called for justice in the land, all in the same breath. Jesus came to fulfill both promises.

Compassion and justice work together in the field. They are joined together in the Bible. Both should be part of the church's witness. No one questions whether the church should be involved in the relief of poverty. CRWRC is part of the CRC organization. Yet many object to the church taking an active role in the promotion of justice. If the church has a mission in the one area, it also has a calling in the other.

The first step toward improving the balance between

the two in our church life is to make church members aware of how policies in Canada affect other countries, including those where we send aid, and how as Christians we can evaluate and respond to those policies. One organization formed for that purpose is Ten Days for World Development.

The program of Ten Days, described on this page, also gives us an opportunity to join with other Christians in our response to the needs of the Third World. We could benefit greatly from the information and progress made available through this organization. At the same time, we could contribute much from our well-worked-out Reformed understanding of the Christian's task and our experiences in CRWRC. We have a lot to offer if we only dare to uncover our lamp.

Active participation of Christian Reformed Churches across Canada in the Ten Days activities would help us more effectively bring the two-pronged message of love and justice for our neighbours throughout the world.

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Mrs. Vandergrift is co-chairperson of the Committee for Contact with the Government of the Council of CRCs in Canada.



tions of sponsoring denominations, to local ecumenical committees, and to other groups and agencies working in development education. Sometimes audio-visuals are produced and distributed. During the "ten days" regional speakers' tours are organized. Often these speakers are spokesmen for and from the Third World. The immediate aim of these educational activities is to focus as much public attention as possible upon Third World needs and hopes.

The constituency

The constituency out of which the program operates is composed of the people of the five sponsoring churches — and often other churches as

well — located in every neighbourhood of our large cities and many small hamlets across Canada. Justice education goes on within and from this base group. These groups plan programs, sponsor speakers, and encourage or take part in some related action.

Although the local base group is a good place to start, a coalition broader than the sponsoring churches is needed to influence social change. Cooperation with other development-oriented agencies and groups is encouraged especially in working towards specific changes.

The target group

The educational effort of Ten Days for World Development is aimed at the people of Canada. Those within our government and political parties need to know of our concern or hear voices of support if they have made positive steps toward world justice. The media needs correcting and encouragement. Policies of public or private enterprises need changing or amending. Individuals everywhere struggling to live a more stewardly life need support and encouragement as well as further education and channels for constructive

action.

The aim of the program can perhaps be summed up by saying that it teaches its supporters to think globally and to act locally. One immediate benefit of the local action is that it is ecumenical. Another is that it allows for a genuine response to local needs.

Publications

In addition to the packet of educational material distributed in the fall, a newsletter is printed four times a year. In addition, local committees often print their own broadsheet relating to local issues and programs. This year's packet includes education material on several countries, such as Nicaragua, Zimbabwe

and Brazil. In addition to the first issue of the newsletter the packet contains a brochure describing the goals of Ten Days, the past and the future

direction.

The address (for further information is): Room 315, 85 St. Clair Avenue East, Toronto Ont. M4T 1M8.



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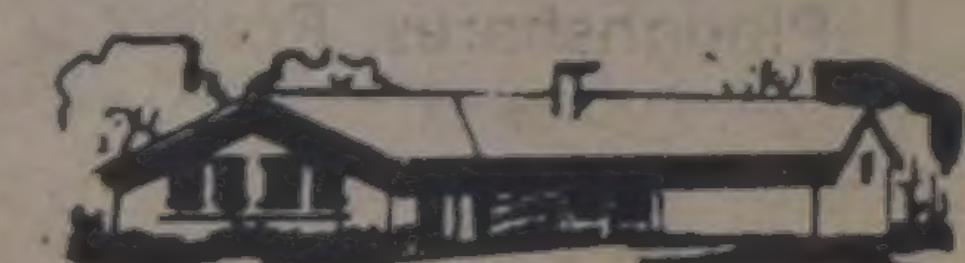
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**Wilma Binnema
VanderSchaaf**

Edmonton



Lifestyle

"Lifestyle" is a very broad topic. In this the first of more columns to come on the topic of lifestyle and global consciousness, I'll attempt to outline what a column like this might cover.

Our concerns linked with the poverty and oppression in the Third World have had results. These results have been: greater awareness — therefore a more critical look at the information the media provides; more reading — in an effort to inform ourselves of the real causes of hunger and poverty; lifestyle changes — to do our part in a more stewardly management of the earth; feelings of powerlessness — as we perceive the problems to be too complex and insurmountable; and also some action — lobbying, letter-writing and involvement in various organizations concerned with these issues.

The type of education and awareness-raising that has taken place in the past wasn't always constructive in terms of sustaining a healthy interest in the affairs of the poor and oppressed. Changes that we make in our lives could have been based on negative motives and emotions rather than positive ones, for example, a response based on a guilt trip, that is "justice" used as a weapon, or when justice issues are another consumer item — something to rave and rage about.

How does one find a healthy response which is neither an increasing insensitivity to the plight of others in order to protect our own emotions, or a deepening sense of being thoroughly overwhelmed?

People learn by doing. Usually in manageable portions. Over the past years I've seen many people make changes within the somewhat controllable realms of the shopping cart and the kitchen stove. We've learned to read labels and become interested in the ingredients of the products we buy. We no longer assume that the manufacturer knows what's best for us. We make things from scratch more often, and we've taken an interest in where the food comes from. Some of us made a greater effort to grow our own food or tried to buy locally.

These activities were helpful not only for our own health but also because we made responsible decisions and gained control over our consumer habits.

Having learned to take the initial and obvious step, we carry on into other aspects of disparity and injustice.

People do learn by doing. By choosing an issue for involvement (maybe the issue chooses us in some instances) we educate ourselves, we unearth information and try to understand the situation and relate to people who are directly affected by injustice and poverty. Relating to people directly as one human to another human, we can also see ourselves as (potential) victims of structures bigger than ourselves.

When involvement and education takes place, we identify with the struggles and principles at stake. We identify with people. In this way we gain a better understanding of ourselves and the structures which seem so familiar to us.

Justice becomes a way of life.

In all of this activity it is important to learn that the information-gathering, consciousness-raising and self-education that goes on is no more crucial than the process itself — of learning, gathering and relating that we do as persons.

What we learn then is that we take the issues of justice home again. In addition to the shopping cart and the kitchen stove, we gain the backyard fence conversation, the visit to the inner-city social agency or to the welfare mother in low-rental housing. That is to say nothing of our own dinner table talk. It becomes a matter of lifestyle — a commitment to justice.

We work out what we have learned of human relations based on justice, love and growth, in our families, friendships, and communities. It is only in this way that we can avoid a destructive sense of powerlessness, resentment and guilt.

Is all that lifestyle? What would you call it? It means living with an awareness of the world as global village, with finite physical resources, and with fantastic human potential if given the proper space. It means an awareness of the multi-faceted beauty of creation; a communion with the Creator who instilled in us a need to love and to obey God's laws of nature. It also means that we know in our hearts that the redemptive work of Christ has been done. It is neither our task, nor our burden, nor within our capabilities to redeem the world. Ours is (merely?) a faithful response to that knowledge.

Because we are not always really sure whether our response is responsible, correct, timely or even sincere, and because our dedication to justice gives us unlooked-for and unexpected joys, "lifestyle" is in some way indefinable and unpredictable. It has something to do with living life abundantly, living dangerously and sinning bravely all at the same time.

Hence this column is a forum for questions not solutions; issues not platitudes.

World Home Bible League works with Brazilian evangelist

A shipment of 250,000 Living New Testaments, published by the World Home Bible League of South Holland, Illinois, has just arrived in Rio de Janeiro. The Scriptures are provided for placement in the schools throughout the state.

The Scripture distribution program, approved by the Brazilian government, is supervised by Dr. Nilson Fanini in Rio de Janeiro. Dr. Fanini, a well-known pastor and evangelist in Brazil and throughout the Portuguese-speaking world, is a member of the state's Department of Education and of the National Council of Education.

In addition to the 250,000 copies of the New Testament, more than one million Testaments were provided by the League in 1979-80 for use in the schools of Rio de Janeiro. Nearly one million more have been distributed among school children in other parts of the massive south American country.

In a recent letter to the Bible League, Dr. Fanini wrote: "You will be interested to know that Brazil has a law in which religious education is compulsory in government grade and high schools ... I believe these religious education classes have come about directly because of the fact that New Testaments from the World Home Bible League were distributed in the government schools."

He reports that students everywhere in Brazil are willingly studying the Bible and that many young people are becoming Christians as a result.

One school teacher commented, "I am not a Christian, but I have become very interested in Christianity because of the New Testaments placed in our school. I am using the New Testament as a study book for some of my students. I enjoy reading it, and the students are eager to discuss what we read."

Dr. Fanini notes that, through the excitement generated by their children, many parents, too, are showing new interest in church and the Scriptures.

In addition to his responsibilities with the schools of Brazil, Dr. Fanini hosts a Christian ministry program which is broadcast on more than 140 television stations and 90 radio stations throughout the country. The World Home Bible League has furnished more than 100,000 Bible study courses to members of the radio and TV audiences who have requested such materials. Another 100,000 study courses will soon be sent. New Testaments are awarded to those who complete the course.

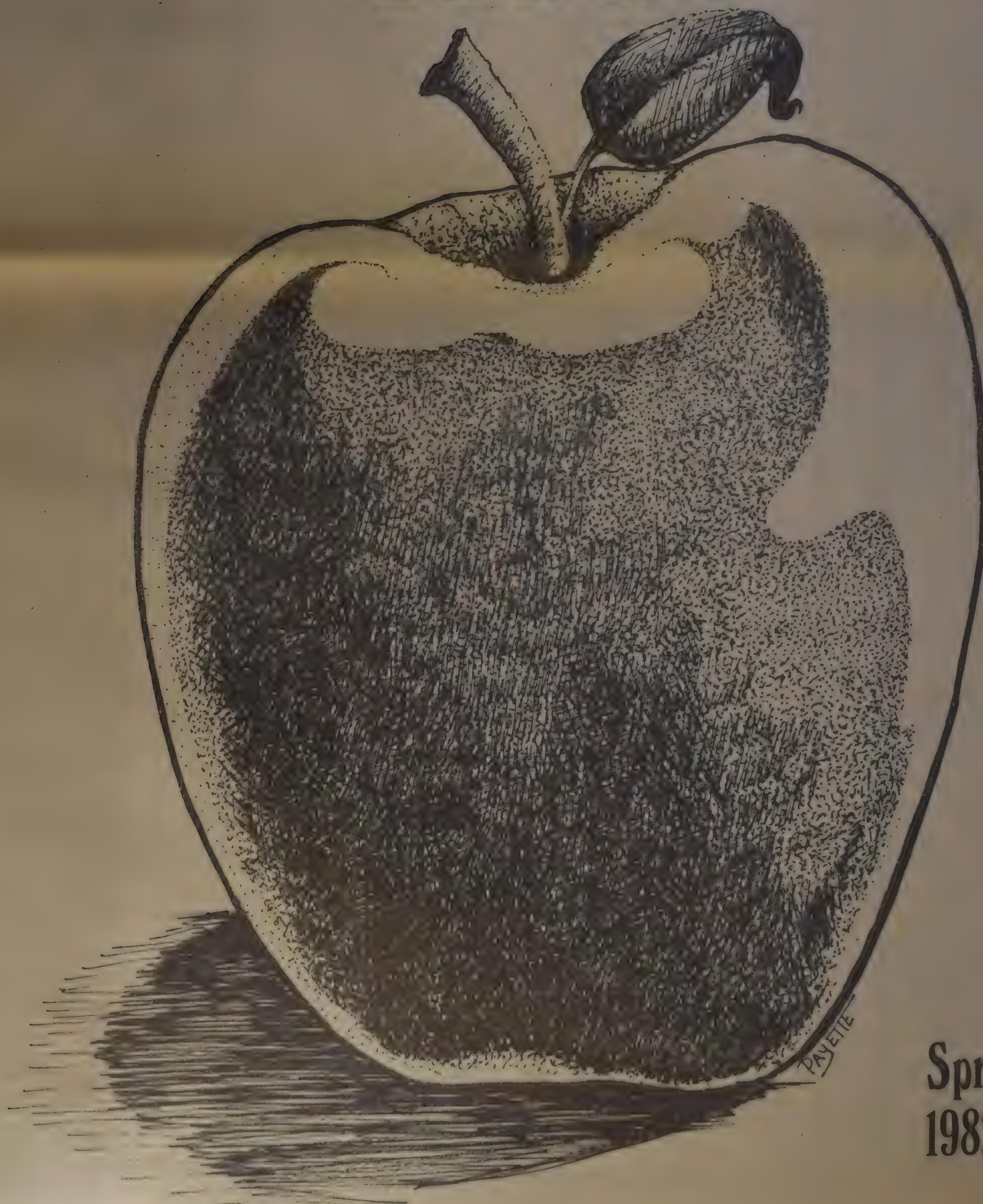
The Immigration Story



As told by Calvinist Contact readers through your diaries, letters and old photographs will be coming to the pages of Calvinist Contact soon. The Immigration Story ... your story ... coming soon.



Christian Education Issue



Spring
1982

Developing curriculum for Grassy Narrows

Aileen Van Ginkel
Toronto

The Curriculum Development Centre (CDC), based in Toronto, is perhaps best known for its "Joy in Learning" program and for its books on Japanese and Kenyan cultural patterns. CDC, however, has not limited its efforts at promoting integrated curriculum to the Christian day-school movement. Staff members of CDC are currently participating in the Educational Task Force of the Grassy Narrows Band, a group of native people living in northern Ontario.

The Grassy Narrows Band became interested in CDC's work through John Olthuis of the Committee for Justice and Liberty, who acts as the band's mediator in the land negotiations between band and the various governments involved.

The Grassy Narrows Band receives compensation for disruptions in its life and social life which occurred when the Band was moved to a new location and when the English-Wabigoon River system, on which its livelihood depended, was discovered to be mercury-polluted due to dumping by the Dryden Chemical Company.

The Grassy Narrows Band plans to use the monetary reparations to help reestablish itself in its traditional work of hunting and fishing. An important element in the Band's plan is to become self-sufficient and, most importantly, to regain its self-respect, is education.

The Curriculum Development Centre was attractive to the Grassy Narrows Band because of its emphasis on a spiritual perspective and on the integration of this perspective with an educational curriculum. Accordingly, Tom Malcolm, Jean Olthuis, Arnold DeGraaff and Anne Tuininga of CDC were appointed to the Educational Task Force, along with Vern and Pauline Harper, of the Wandering Spirit School for native people in Toronto, and Jim Dumont, native professor at Laurentian University in Sudbury. Chief Arnold Pelly and Sharon Fobister were the Band members appointed to the Task Force.

The Band Council gave the Task Force the goals of designing an educational model which would be more in line with native spirituality and ways of life and which would help to bridge native and white cultures, so that native people would be able to function in both.

Wandering Spirit

The alternative model which has been developed and is being proposed by the Task Force incorporates much from the Wandering Spirit School. There the school day begins every morning with the "circle session". The purpose of the circle session is to raise the students' aware-

spirituality. Native myths and legends are told at this time. The emphasis of the circle session is on having the children feel safe in their school and with each other as native people. Such an emphasis is crucial for a group of people that has experienced brokenness of spirit and a lack of security and identity, as the Grassy Narrows people have.

The "Four Seasons" curriculum, which is part of the proposed educational model, also comes from the Wandering Spirit School. Teaching of

native spirituality and history revolves with each season and the foods, festivals, plants, animals and herbal medicines associated with that season. The central focus of the Four Seasons curriculum is on the native view of the land and of the relationships between themselves and the earth which nurtures them. Native children are taught to respect the land and its creatures, to give thanks for what it gives them and to replace what has been taken from it by methods of conservation, such as not

taking the first plant or animal seen or not killing pregnant female animals. Such a way of life is meant to produce harmony with the spirits of all created things and maintenance of the natural balance and cycles of the land.

"Native studies" is also a part of the proposed curriculum. Through this program of study, native people study their history and place in Canada and Canadian society. At the higher levels of education, the children enter a "work-study" kind of pro-

gram in which they learn both traditional and new ways of living and working on the reserve. In addition, they are taught the skills necessary for living away from the reserve should they choose to do so. All students are expected, for example, to be literate in both English and Ojibway (the language of the Grassy Narrows Band).

CDC has been involved, along with its work on the curriculum, in the workshops held on the reserve to reawaken

Continued on page 5

Calvin College



Dear reader of *Calvinist Contact*:

Calvin College continues to be committed to giving young people an education that is shaped by the Christian faith as reflected in the Reformed standards. Through the study of the liberal arts and sciences and through varieties of professional programs rooted in liberal studies, Calvin seeks to promote sound scholarship, earnest effort, and an obligation to use one's talents fully in response to the divine command that Christ be Lord.

In response to that command, since 1900 Calvin has provided programs to educate teachers for our Christian schools, including Canadian Christian schools, which have grown so remarkably.

Besides welcoming Canadian students to the college campus, Calvin has engaged, over the years, in cooperative efforts particularly with the Christian school leadership in Ontario, in providing speakers for in-service teacher education. More recently we have made systematic efforts to offer, on a regular basis in Hamilton, undergraduate and graduate courses leading to the Master of Arts in Teaching degree. The Education Department last year, began an experimental program whereby Canadian students at Calvin can do part or all of their student teaching in Canada, under the supervision of Canadian master teachers and Calvin personnel.

We at Calvin are justly proud of our Canadian teacher education graduates. I especially enjoy having Canadian students in my philosophy of education classes, for many of them seem especially well-equipped to understand theoretical issues. It may be that those who come here are the "cream of the crop!" In any event, we welcome them and seek to help them mature in their Christian faith, commitment to personal piety, integrity, and social responsibility.

We trust that as Christian schools continue to grow in Canada, so may many more of these sterling Christian youth continue to join the Calvin College education community of believers.

In Christ,

Peter P. DeBoer

Peter P. DeBoer
Chairman, Education Department

Department of Education, Grand Rapids, Michigan 49506, (616) 949-4000

Educational vision for the 80's



Sidney DeWaal

"Hello there, Mike, how are you?" I have forgotten how many times I have greeted Michael Ruiter this way, the executive director of Christian Schools International in Grand Rapids, Michigan.

Once again I am meeting with the other members of the Special Task Force appointed by Christian Schools International to draft a handbook on what makes Christian schools tick founded on a reformed, biblical view of life.

A new, revised draft of the handbook lies before us. This must be the fourth version of the original statement drafted by Henry Beversluis. For years he taught educational philosophy at Calvin College. He's an interesting fellow and has a unique way of expressing himself. He seems to enjoy casting and re-casting in words and almost in pictures, sometimes, a positive statement on Christian day school education. Basic concepts and practices, windswept, solid and exciting jump up from the document again.

The basic push behind the handbook-in-the-making is to say once again in the modern eighties what also was important to Mom and Dad, Grandpa and Grandma, and many others: to educate our children is to enable them to grow into a way of life that is biblical, whole and consistent with God's guidelines for obedient and wise living in his world. We, like our forebears, share this need to understand such basic concepts as Kingdom of God, covenant, unity of the person, calling, if we are going to get caught up in a vision -- Kingdom vision -- for Christian education in the eighties.

People busy in this hectic society and often overwhelmed by a glut of secular input or sugar-coated Christian goodies need to turn again to the basic

People busy in this hectic society and often overwhelmed by a glut of secular input or sugar-coated Christian goodies need to hear why we are committed to Christian schools.

committed to Christian schools. That's why twelve people from all over North America come regularly to Grand Rapids to hammer out what they hope will be a helpful statement.

That's why the main author is willing to receive suggestions and criticisms from his fellow workers. The common desire of these people around the conference table is to help the Christian community -- diverse as it is -- to sharpen its understanding of the why and how of Christian education.

They realize that this statement, born from reformed conviction, must put matters in such a way that not only Christian Reformed people, but also Presbyterians, Anglicans and Baptists -- to name some -- can both grasp and implement an educational experience that is Christian, wholistic and integrated.

Many comments fly across the table. Beversluis takes notes. Van Groningen is happier with the clearer statement on the Kingdom of God. Haan wants changes in the references to the covenant. Primus is quite excited about the way in which the author connects covenantal obedience in Genesis 1 and 2 with the great commandment to love God above all and one's neighbour as oneself. DeWaal suggests that the draft statement make it clearer that all knowledge is interrelated. Now it is possible to misinterpret what seems to be written, but we don't want to say. Polet reminds us that this handbook must communicate the vision to people of many backgrounds -- teachers, parents, boards, pastors ... So it goes all day long.

Already, many people have helped to make this emerging handbook better. Last spring an early draft was sent to school boards and principals with the request that locally copies be made available to teachers. Last summer that same draft was discussed by

people who attended the Christian Schools International convention. Letters with helpful comments have come in from across Canada and the United States. From the beginning the task force felt that teachers, pastors, parents and board members should be given plenty of opportunity to participate in this revitalized Christian education talk and action and participate they did, from Mt. Vernon, Washington to Chatham, Ontario.

Done in fall

Soon a second-to-the-last draft will be distributed to many more interested persons. Once again it will be discussed at this summer's Christian School convention in Ottawa. There are plans to prepare the final draft this fall.

That will only be the completion of only step one: Other statements, based on this handbook, will be drawn up. Some of them will be short and popular. Others will summarize those parts of the handbook that are particularly helpful to parents, pastors, or the general public. It is even possible that a "statement of educational principles" will be culled from the handbook for use by school societies in their constitution.

The task force will also design strategies to help us promote the understanding and practice of education in Christian schools. It's really quite exciting to think about the possibility that we might set aside a whole year to tell the story and demonstrate the vision starting in "Jerusalem" and extending throughout the North American continent.

Although Christian schools appear on the scene in many communities, we -- both old timers and new generations -- must be stirred up (again) by a new, revitalized commitment to Christian education. The Spirit of God uses the Word to

give us the vision of a Kingdom in which education opens up a way of life that enables us to meet God in his work among us.

It's also a vision for the eighties.

Members of the task force are: Henry Beversluis, Professor Emeritus, Calvin College; William Brink, Stated Clerk, Christian Reformed Church; Henry De Bolster, President, Redeemer College; Sidney DeWaal, President, The King's College; Anthony Diekema,

President, Calvin College; William Gritner, Superintendent, Grand Rapids Christian Schools; B.J. Haan, President, Dordt College; Joel Nederhood, Radio/TV pastor, Back to God Hour; Tom Polet, Chairman, Calgary Christian School Board; John Prins, Professor, Calvin College; Robert Recker, Professor, Calvin Seminary; Michael Ruiter, Executive Director, Christian Schools International; George Van Groningen, President, Trinity Christian College.

"Let's treasure the teacher"

by Lynn Miller

When I was a child I thought I'd be a teacher someday. I don't remember what exactly inspired this ambition, it may have been a lust for power. My daydreams frequently had me at the front of the class, long pointer in hand, choosing at will whose turn it was to read, who was to stay after school and who could, or could not, go to the washroom.

I don't think in my fantasies I was ever moved to encourage a slow learner or to create a relaxed, amiable atmosphere in the room, nor would it have occurred to me to organize an exciting field trip. I simply had no such example to follow in those days. The classroom as I knew it was an austere place where stern discipline reigned supreme and fear was no stranger.

I suppose I'm looking back now from a personal angle although I'm sure it's a fairly accurate picture as well. Then, a student's initiative was kept in check and creativity not encouraged. I never held an ounce of playdough or some such substance in my hands and would have been sent to scrub had I dared to paint with my fingers.

There was no piano to be found in the entire school building, leave alone enough recorders for a class of 35. But to this day I can recite many historical facts in sequence (although I was never taught WHY I should be aware of these events) and I can do without a calculator for most of my everyday math.

I am part of a generation that was drilled to perfection in memory skills and my contemporaries and I were also expected to submit to firm discipline without question. Yet, in spite of it all, I liked school. I did not have much trouble with my abc's and all too soon those years came to an end.

I never became a teacher but I'm still interested in education. I even favour firm discipline applied with a generous dose of understanding. I've envied my children's years in college and I love to roam a campus. I'm privileged to know several teachers and our local Christian grade school is a familiar place for me. There I observe much that gladdens my heart.

I've walked into a classroom where the first thing that catches the eye is a piano with bright yellow paper letters splashed across its solemn front piece, spelling a joyous "Hallelujah!"

I've watched volunteers patiently and persistently working with slow learners, plodding through special assignments, together. I've listened to a class trying to master a difficult part of a composition for flutes, and watched their triumphant presentation on parents' night when, as a team, they knew the thrill of accomplishment. I've seen less than perfect handiwork proudly displayed on walls or tables. It was the best Johnny could do and therefore worthy of admiration.

It's springtime again and many Christian college graduates with a B.A. in Education have filled out application forms and nervously submitted themselves to interviews with various school boards and members of the Education Committee. They'll be waiting for the telephone to ring on April 1. I have listened to some of them stating their views, trying to sound confident as they answered difficult, probing questions from important-looking interviewers. I have been thrilled by their enthusiasm, and encouraged by their Christian commitment.

I am not so naive to think that our Christian school system is without spot or wrinkle! I know there are teachers struggling to keep order or trying to cope with a temper that flares easily. And some educators may not even be so very dedicated to their vocation. I know there are students ill at ease with their classmates, under-achieving, defiant, or too competitive for their own good.

But then I remember again the moment I looked a young teacher over the shoulder as she struggled to find the right words to write under "Teacher's Comments:" on the report card of a difficult student. And, as she recalled his childish frustration with his inability and his sporadic efforts to please, I saw the words emerge: "Peter is a unique little boy..." Let's treasure the teachers among us.

Dirty words in school

by John DeJonge

He heard the word slip from father's lips at seven o'clock in the morning, Monday, January the fifth, just after the crooked two by four stud had slipped from its position, causing the side of the stall, which it had been supporting, to collapse onto a basket of fresh eggs, the tool box, and father's unprotected toes.

The word was not completely unfamiliar to John. He had heard his older brother Andy use it several times. He had used it himself once in a while, but he had never heard father use it.

It caused him to recall the first time that he had encountered it. He hadn't paid much attention to it then. It hadn't meant anything to him. It had been another word, one of thousands of them, in a book he had been reading.

At this moment he did that his father had encountered that first time, on that year ago, when had called to tell that it was in a novel John been assigned to read by his grade seven Christian School teacher.

He remembered hearing Dad talking on the phone in the kitchen.

"No, I got no time to read school books," said Dad. "Don't you think us farmers have nothing to do in the winter? What? No! In what book? From the Christian?" I didn't know that.

And no one noticed it now? What word is it? Well, you can spell it for me, can't you? Ohhhh. That's in John's school book? No, that's not right at all. What does the word mean, Fred?"

John hadn't paid much attention. But he couldn't understand at the time why Dad spoke that last sentence so loudly. Perhaps it was so that mother, sitting in the living room watching "Three's Company", could hear it too.

"Well, you can put my name down. My wife's too," continued Dad. "Yes, of course, I'll take it away from him. Right now."

Dad put the phone down and went to the living room and started whispering to John's mother. John could tell that there was some sort of disagreement, because of the difference in tones and rhythms of the language used. Mom seemed to be saying: "Ah, why not leave it alone." Dad was adamant.

Soon he came to John's room. He wanted to look at John's books, of course. When he found that paperback novel he took it away and announced that John would not have to read it.

This did not present any particular difficulty to John. In the first place, it meant that he wouldn't have to write his book review, which was due in two days. It also meant that



wouldn't have to read the book for the third time. He had already read it twice, at the beginning of the school year, but he didn't have the heart to tell Dad. Being new to the adult world, John took it for granted that adults sometimes changed their minds about which books should be read.

John began to take more notice of the controversy the next day, after Miss Brummel was called out of class by the principal, in a manner usually reserved for naughty students. Everybody was very quiet while they waited for her to return. You could sense that something important was going to happen. John thought that, as had been the case with Mr. Biemers two years before, somebody had died.

Miss Brummel looked very upset when she returned. In fact, she looked rather piqued. She asked the whole class to hand their novels back in, in orderly fashion, row by row. John told her that his dad had his copy. Miss Brummel said that he must return it because it was school property. John felt very solemn after she said that. It was very strange to hear adults disagree with each other. After all, Dad paid tuition. He wouldn't keep the book without permission. Everybody knew that.

There were more disagreements the next week. Dad came back from a late meeting at the school and said that he would never speak to a certain board member ever again, even though he was from the same church.

There was no discussion of the book at school, in class, anyway. John was a little disappointed. He didn't want to write a book review, but he did want to talk about how

neat it was that the boy in the story still listened to his grandfather's tall tales, even after he found out that they weren't true.

He wanted to tell the class

that he also had a grandfather like that, who made up stories about how he helped the underground in Holland during the Nazi occupation. And he remembered how disappointed and sad he had been when Mom told him that the stories weren't true.

The book had made him feel the same way. It was a sad book, but John had liked it too. There was something beautiful about the sadness. When he had read it for the first time, he hadn't been able to put it down.

Miss Brummel gave them all new books. This book was full of illustrations, and it had a colour photograph on the front, taken from the movie version. It was about a man who taught animals how to talk. John tried to imagine what would happen if he had this fantastic ability. It would be interesting to see Dad's face if he could teach the cows to say: "Keep your cold hands to yourself!"

There was no death or sadness in this book. The girls seemed to like it alright, but the boys all said they preferred the old book. When he wrote his book review for Miss Brummel, John called it boring, and argued that it was unrealistic. He was surprised when Miss Brummel gave him an A-. It was his best mark all year.

In June, Miss Brummel told the class that she was leaving. That was also the time that John finally found out what all the controversy was about. And after school, on that very

day, John went to the library and read that book over again from cover to cover. He almost missed the word even then, because he was too involved in the story. But there it was, on page forty-three.

Until that moment, that word hadn't been at all interesting to John. But it had become transformed. Now, he found it positively absorbing. That word had the power to dismiss teachers. John wondered if he could get Mr. Bruin to say it. Mr. Bruin had once given him 300 lines to write for being late to class.

Soon, John and his friends tried the word out on each other. They began to use it to describe close calls in the hockey game, or engines in big cars. And they soon added other words to their repertoire. They learned most of them from Dave DeJonge, the minister's son.

Some of these new words were familiar to John. He had heard them spoken by the minister, right off the pulpit! But that was in a different "context", as Mrs. Beezhold, the grade eight teacher, explained to them on the first day of school. She gave the whole class a long lecture on the use of "dirty" words. But, of course, as soon as they were out of class, Dave DeJonge used one to describe how pleased he was to have Mrs. Beezhold as a teacher. John didn't think that that was right. They'd only had her for one day, after all. She deserved a fair chance, though John didn't like starting the school year off with a stern lecture either.

Suddenly, though, it seemed as if there were profane words everywhere. Even on television. John wasn't allowed to watch any program with dirty words on it, unless it was "Three's Company", which Mom liked to watch, or hockey, which Dad liked to watch. On hockey, you couldn't hear the dirty words but you could tell that the players were using them by the way their mouths moved. (Dad didn't like the fights either, so he said, but if one was on while he was on his way to the bathroom, his bladder had to wait).

And then came that awful day that Dave DeJonge, with audacity summoned from who knows where, dared to use a profanity during a catechism class when his father was the teacher, even. Somehow he had included it in the answer to the Heidelberg Catechism, number 20.

Everybody knew that he was only trying to be cool, but he was kicked out anyway. Three weeks later they let him back in, though, because it really wasn't much of a punishment. Dad blamed the whole thing on Miss Brummel.

But then they went to Grand Rapids to visit John's brother, Andy, at Calvin College. And there was profanity there also. John found a *Playboy* magazine in a box under the bed. He was quite sure that there was swearing in there. Fortunately, Mom and Dad were touring the observatory at the time. Andy said that he had bought it because it had an interview with President Carter in it. Andy always was interested in politics.

It was a good thing he hadn't been caught with it, though. For sure, he would have been kicked out. And then he wouldn't have met Bonnie and married her two years later. And then John's first and only nephew would never have been born and never baptized in that beautiful service last Sunday morning with the beautiful solo, sung by Bonnie's sister from Thunder Bay.

Bonnie was the first person John had ever known who treated him almost like an adult. She had let John hold the baby, just a few days after he was born. And she was the first one to put the "uncle" in front of his name.

Once, John had used a profanity in his brother's house. Bonnie heard it. Somehow, John had hoped that she could see it as more evidence that he was becoming an adult, but she said it showed the opposite. She even explained what the word meant to John, and told him why she didn't think it should be used so carelessly.

At first, he had felt humiliated and embarrassed. But when she explained what it meant, and why he shouldn't use it, he felt better. His self-respect had been restored. And he was proud of the fact that after all those times

he had heard and used the word, he finally knew what it meant. It was something he would have been too ashamed to ask a friend to explain.

He would have liked to tell Dad what he had learned, but he thought, until that moment that the side of the stall fell on Dad's toe, that he would not have appreciated the fact that he had ever used the word in the first place.

And it was that very word which had issued from Dad's lips, as he quickly removed his rubber boots to see if any toes had been broken. John stood there watching him, holding the basket of shattered eggs and a hammer, and wondering if he should pretend that he hadn't heard it.

He wondered if Dad had suddenly decided that John was grown up enough now to hear such language. Or maybe Dad had intended to use

another word, like "shucks" or "doggoneit" instead, but hadn't been able to think of the alternative in time. Perhaps, he felt that it was alright to use the word in certain contexts, like from the pulpit, or if a stall fell on your toes. And did Dad mean to say now that everyone, after all, was *human*.

John wondered if it would be alright for him to use the word publicly now. He wondered if Fred Goosen used the word, or the minister, in the wrong context. And was it alright to read that book now? Would they teach it in grade seven again next year?

"Well," John thought to himself, "nobody's perfect."

But then he thought of Miss Brummel. It was a shame that she hadn't been aware of that fact. She might have kept her job.

Grassy Narrows continued

Continued from page 2
en the Band's sense of identity and spirituality, both of which had been broken especially during the last two decades.

The move to a different location was not of much benefit to the Grassy Narrows Band. It was situated on a stagnant, "dead" lake, and the ground was too rocky for planting food. Especially after the mercury pollution was discovered in the late sixties, the Band members felt unable to live in harmony with the land. A sharp increase in alcoholism after commercial fishing was banned in 1970 reflected the severe damages incurred by the loss of work and of security with nature. The Band's leaders were seeking, therefore, to develop and regain the sense of pride and identity which would enable their people to live and work peacefully and respectfully alongside other cultures.

Jean Oithuis and Anne Tuininga spoke of their participation in these workshops. They both said that they had experienced an initial feeling of intrusion, of being humbled because they realized that they were part of the dominant white culture that had contributed to the brokenness of the Grassy Narrows Band.

But such feelings were dissipated, said Tuininga, "maybe because we could communicate on a deeper level. There was much pain involved to see the brokenness, but also much joy and hope to see the steps being taken by the Grassy Narrows Band." "We could feel the reawakening," said Oithuis. Both women agreed that their own Christian spirituality had been deepened as a result of their participation in the workshop.

Native and Christian spirituality differs in many ways. CDC was aware, however, that it had not been given the task of converting the native peoples to Christianity, but that it could contribute much out of its ideas about integrated curriculum. Both the natives and the Christians on the Educational Task Force could agree on the importance of having an awareness of the unity of life and a respect for nature and for the dignity of each human being.

As Anne Tuininga pointed out, Christianity can come to expression within any and every culture. The "Western" Christianity which some, though not all, missionaries have imposed on native people is not necessarily the purest form of Christianity. In fact, it has damaged the cause of Christ's Kingdom when it labelled the natives as "pagan", "evil" and "uncivilized".

CDC's work with the Grassy Narrows Band fits in with its studies of Japanese and Kenyan cultures. These previous efforts at showing how every area of a culture is shaped by its values allowed CDC to be open to another culture, although the task was more immediate and demanding in the case of the Grassy Narrows Band.

Despite the difficulties of working directly with a people of a different culture, CDC staff-members were gratified to find that their view of learning — that it should be based on the reality, including the spiritual reality, of children's lives — allowed CDC to be helpful to native children studying their own culture, as well as to white children studying other cultures.



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The roots of education are bitter,
but the fruit is sweet.

Aristotle

Computers in schools: Some social implications

by G.H. Bevan

Director of curriculum with Alberta Education.

The use of the computer for instructional purposes is not new, having first appeared in the form of teaching machines and programmed learning during the 1960's. Because of rapid technological advances, computer-assisted and computer-managed learning are coming of age in schools.

The first wave of children to grow up entirely guided by the computer is at hand. Whether educators are simply going to succumb to intoxication through technology or persevere with their attempts to find more effective ways of instructing students is, in itself, an important issue and one must not be overlooked. In this latter regard that this paper has been

many uses in educational computers and many possible applications for computer equipment. Regardless of the purpose and configuration all systems but one have in common an interaction between a student and a computer/terminal. The exception is a computer focussing on literacy or teaching about computers, in which application is deliberately de-emphasized.

The effective use of the computer in school administration for processing data with respect to payrolls, inventories and fulfilment schedules is well documented. What is not so well known is the impact of these technologies in educational settings.

In 1978, Austing carried out a comprehensive review of 2,000 articles about computers. He concluded that there were virtually no empirical studies on record. The few that were reported dealt with individual learning models and not group formats. In other words, we can speculate about but cannot be sure of the effects of computers on the culture of the classroom.

Although I am occasionally appalled by the extravagant

claims made for computers and by references in the popular literature to "computer take-over of education" and "computers revolutionizing education," I am convinced that educators can ignore them only at their peril.

Computers have the potential to individualize instruction, improve school productivity and assist in the management and administration of elementary and secondary schools. If the educational establishment rejects computers, the general public will eventually overrule it. Schools will have to adapt to this technology to compete in the new cybernetic era.

Let me deal with what I consider to be three crucial issues at this time. They are: guarding against oversell, developing positive and healthy attitudes towards computers and finding an efficient implementation strategy for computers in classrooms.

Overall

The first of these is the most obvious of the three since all of us are under constant bombardment by representatives of the computer industry to act now and pay later. "Try our machine, free, for three months" is a very persuasive inducement to get involved immediately.

What is the state of the art? No single make of computer is superior to all its competitors in all aspects of technology. Furthermore, the technology changes so quickly that Apple IV is just around the corner as Apple III first makes its appearance on the market.

Overshadowing this uncertainty is the very powerful suspicion that education is about to become the victim of an enormous conspiracy by publishers and computer manufacturers. This alleged plot is similar to one associated with weapons production and the military-industrial complex.

The question is not whether programs or computers are necessary, but whether educators will buy those which maximize profits for the industry. New alliances between

publishers and computer companies will make educator decisions about content even more difficult than in the past. Do you buy a resource because it fits your curriculum or because it is compatible with a computer you are considering? At the present time we are unable to utilize fully the unique versatility of the computer.

There is a tremendous gap between what the computer can do and what people can make it do. It almost seems as though in education we have a solution looking for a problem. Software is equivalent to a program of instruction. But what is produced by computer experts is of little long-term worth. These people aren't educators and there hasn't been adequate time for good programs to emerge.

Hence, the best advice seems to be that school systems should move forward gradually, ensuring success with one or two subjects before converting an entire district over to computerized systems. The desire for increased use of technology should come from within the schools. Specific applications should be based on legitimate, clearly recognized, educational needs.

Attitudes

Attitudes toward computers are a somewhat harder issue with which to deal. Historically, the way in which people have viewed computers has changed from an initial state of awe over the speed and capabilities of the computer, compared to the human brain, to fear of computers because of the threat of massive unemployment, the dehumanizing of the work process and the "big brother is watching" syndrome.

In education these fears have been partially allayed by assurances that computers are no longer seen as substitutes for teachers but as supplements to the actions of the teacher. Many years will pass before all teachers have acquired the necessary knowledge and mastery of computers so that the natural fear of the unknown, in general,

and mechanical gadgets, in particular, is dissipated.

In the case of students, attitudes towards computers are troublesome for quite a different reason. Here the problem is to find ways of preventing students from acquiring a too-accepting, almost infantile, faith in the efficacy of the computer. This is the place for an all-out computer literacy effort, in which the strengths and the weaknesses of computers are carefully taught to students.

There is some experimental evidence from studies in California in the early 1970's that continuous but not full-time exposure to computer instruction does result in certain potentially harmful attitudes developing in students. In computer instruction, the human communicator is replaced by a machine.

The effectiveness of any communicator rests on three things: credibility, attractiveness and control. Credibility depends on competence and expertise, and computers may crash but they rarely make mistakes. A second element of credibility is trustworthiness. Computers are absolutely fair and impartial. They do not make judgments except on objective evidence and they overlook all the nonfactual bases for evaluating students that teachers find hard to ignore.

Because computers are programmed to enable students to proceed only when mastery has been demonstrated, there is a concomitant enhancement of self-esteem on the part of the learner. There is also a tendency on the part of the programmers to introduce humanizing statements such as greetings, goodbyes and, more importantly, frequent words of encouragement.

These effects combine to give the computer almost human qualities and lead the student to identify with the computer. Unfortunately, the teacher may suffer in comparison and some measure must be taken to avoid what will be the almost certain condemnation of the less than

adequately prepared teacher.

From the point of view of control, computers present a problem to students. They are unable to change the course of events and in a sense are at the mercy of the computer, perhaps to an extent not previously true in the conventional classroom.

This power to assign tasks, in addition to the evaluation of student performance and the possession of expert knowledge, projects to the student an image of the computer of enormous authority. The computer may be assigned the status, in a child's mind, analogous to, or superior to, that of his teacher.

Since attitude systems tend to persist or have a high threshold to change, these student attitudes toward computers in educational settings will likely be generalized to non-educational settings and to remain with students well into post-secondary interactions with technology. Trust of humans may be replaced with trust of computers, a most profoundly disturbing danger which educators must all work to overcome.

A further concern stems from the close relationship between computers and programs. Computer-assisted instruction is a partnership between the technical and mechanical properties of computers and the properties built into the instructional program itself. The program must be congruent with the equipment and, indeed, it is almost impossible to separate the two.

When the computer serves as a dispenser of facts or as a drill and practice medium, this identity is not a problem. However, when it is used in curriculum areas that deal with values and beliefs, the potential for indoctrination is



there. If the computer develops into the powerful tool it is capable of being, there is no prior assurance that its role will be confined to the transmission of unbiased information.

Implementation

The whole question of introducing the computer into classrooms hinges on how one sees the mission of education. If the primary outcomes of school experiences are to be the acquisition of curricular content and the learning of information processing strategies, with the socializing role of the school secondary, computers will be more welcome than if the reverse is true. The great promise of C.A.L. is individualization, but that does not fit the present form of education.

Instruction is almost entirely group-based and emphasizes time spent rather than mastery. And yet, if individualization of instruction, (varying pace and/or content to the needs and abilities of individuals) is a true goal of education and not just a catch phrase, does not C.A.L. offer greater relevance than conventional classroom method? For the first time, would not teachers have the capability of keeping track of students all of whom may be at different places in the curriculum and to remediate or enrich the learning experiences of their students? Surely this would be the answer to a teacher's prayer.

Now to think in anthropological terms for a moment. Teachers who wish to use the new technology-educational computing must abandon the old technology of lesson preparation and delivery. For the teacher the old technology provided independence, self-sufficiency, and autonomy. The new one makes teachers subordinate to computer programmers and machines.

The dominant images when one thinks of teachers are still those of the drill-master and information dispenser. The most universally acclaimed teachers have been those who were charismatic, loveable and exciting. Why would any teacher forsake traditional and powerful behaviour patterns for the largely unknown? It is far more likely that, as in the case of educational television, the new technology will only be used for the same old things.

Attempts to introduce computers into classrooms have generally been failures when the teacher was required to surrender control of the teaching process to the computer. Teachers are interested in Computer Based Education (CBE) when the terminals are in their classroom and

not when students must be sent off to another part of the building. Instructional management programs and drill and practice material are preferred to individualized self-paced programs.

It would not be an undesirable compromise to utilize traditional practices. If large or whole group instruction is the preferred mode, the computer can be used as a lecture demonstration aid device with the class watching a large monitor display screen.

Short-term adaptions may result where CBE does not address teacher-identified needs. Computer applications

which offer assistance with the unusually slow, fast, shy or hyperactive will tend to be well received by teachers. In one notable instance, the motivation for twelve schools to introduce computers was a concern over achievement in reading and mathematics.

The perceived benefits must outweigh the risks of disrupting established survival techniques.

A second consideration in implementing C.A.L. as with any innovation is institutional commitment. The support of top administrative leadership is essential. Recognized leaders must themselves

employ aspects of CBE within their own professional assignments and be conspicuous in their endorsement of others who do the same.

Perhaps the greatest obstacle to the introduction of computers will be none of the problems mentioned earlier. Instead what may destroy the credibility of computers with teachers is the realization that computer programs are achievement and competency based.

To many teachers, the notion that students must be held accountable for mastering content and skills, or not proceed, is anathema. Trying hard

is equated with success for such teachers. Computer programs are linear and sequenced so that students move on from one objective to the next.

Again, there are teachers who refuse to accept the idea that subjects can be reduced to objectives. For these teachers it is the process of learning or the experience itself that is the most important goal of education. Being involved is enough. Teachers who do not believe in instructional objectives and in student accountability will have trouble accepting computer technology.



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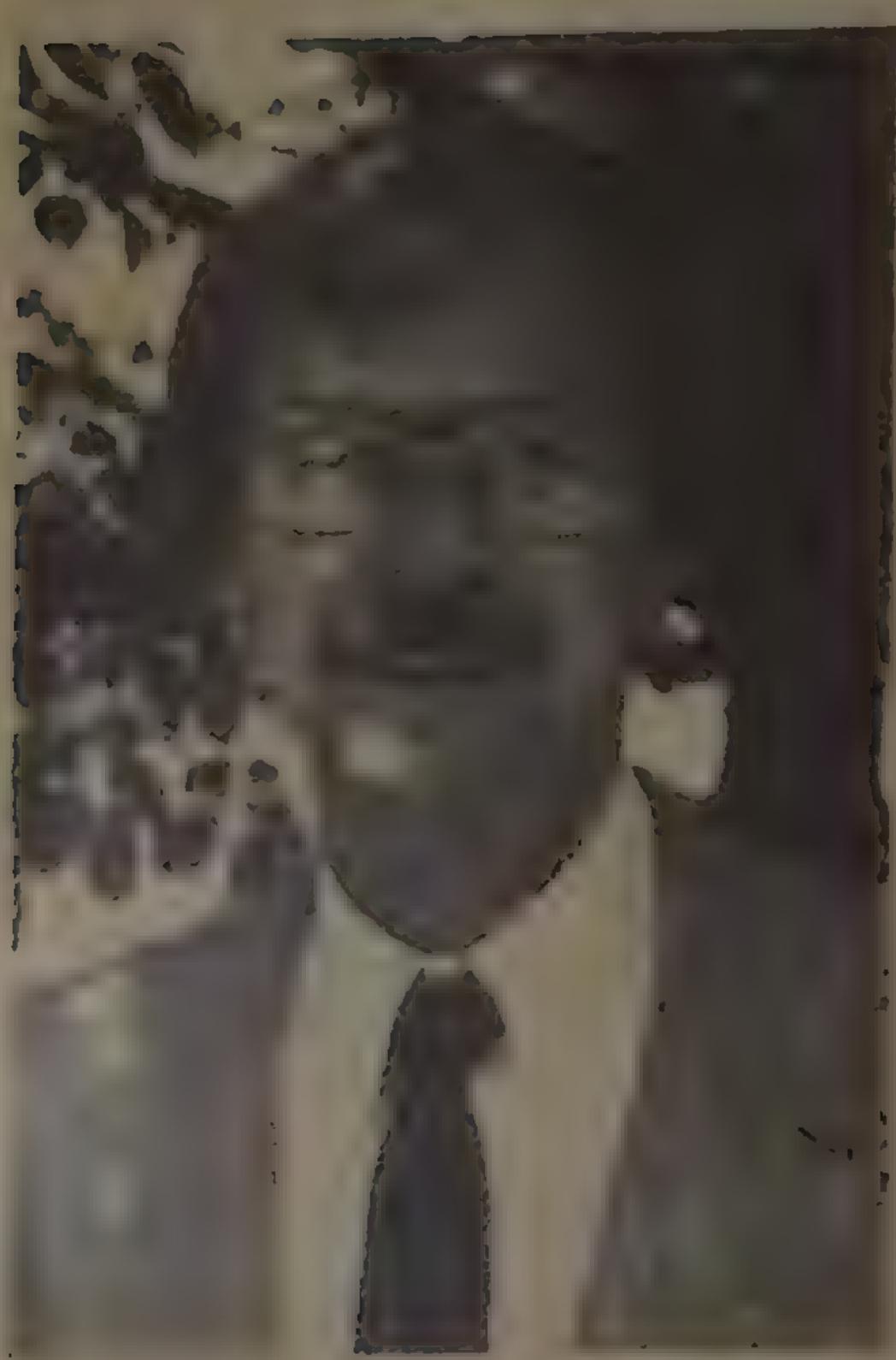
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Educating the office bearers



Dirk Hart

"I am sorry, Pastor," said Ed, 35-year-old mechanic. "But had better drop my name nomination for elder. I just don't know if I am much too young."

When the pastor asked what keeps Ed up at night, the answers are somewhat vague.

He has a young growing family; his wife works two evenings a week; he often works overtime. It's a familiar complaint.

"John, I wish consistory would quit pestering me," said Allan, a 50-year-old accountant. "Every year you ask me and every year we have to go through this same song and dance." Elder John tries some of the familiar arguments: "Allan, I didn't want to do it either last year. But now that I am in it, it's not that bad. Besides, you know that if the congregation votes you in, it's a call from God. That's hard to ignore." But Allan has his answer ready: "I know that. But if you really want to know the truth, I can't stomach the meetings and the problems. The last time I served I couldn't sleep at night every time we had a meeting. The same old arguments as years ago and the church is getting nowhere."

What do Ed and Allan have in common? They are good members, sincere Christians, but they are afraid. The job is simply too much for them. They lack training and take the call to office so seriously that they know in advance they will not measure up. They have difficulty sustaining a conversation about spiritual matters and feel they don't know enough about what the church is really supposed to be.

Of course, this is a matter of trusting Christ, the Head of the Church, to help them in the exercise of their office. No doubt someone will point this out to Ed and Allan. Perhaps, in the end, they will serve. But only reluctantly. Or they will not serve and leave bad feelings all around. One answer to this is to provide training for elders and deacons. Unfortunately, beyond regular and faithful membership in the church there is no school for elders and deacons.

Before we get into some concrete suggestions for training resources to be used after elders and deacons are chosen, there are some things that may be suggested as preventive measures. A congregation that is diligent in general discipleship training will have fewer refusals for office and more qualified office bearers.

General discipleship training will involve not only the usual nurture of youth in the Christian school, Church School and catechism classes, but the expectation that after profession of faith, learning continues. That means, in most cases, a full-fledged adult Church School. There are, today, a multitude of worthwhile materials available not only from the Education Department of the Board of Publications and from Home Missions, but from other publishers as well. A well-stocked Christian bookstore can help you get materials and catalogues.

An adult Church School in which most professing members participate is still, for many churches, a far-off ideal. One reason why we should hold on to this ideal and work towards it is that it provides a powerful incentive for young people to take their own classes seriously.

It is no doubt true that parents and fathers, in particular, play a powerful modeling role for young people. When our young people see their own parents happily participating in a class or a group of some kind and doing their homework, the young people will be able to take their parents seriously when they say, "Go to catechism, it's good for you."

If space for an all-ages Church School is a problem, some classes can meet during the week. Many churches will have one night a week when high school age students come to catechism classes. Why not have one or two adult classes or discussion groups at the same time? That way parents and children can come together and on their way to and from class discuss what they have learned.

They can even set aside the same time each week for advanced preparation. For some, this may be the most meaningful parent-child time they have! It might even be a good thing for parents and children to take this same material, though in different classes. Courses such as "Landmarks" and "Voices" are not just kid stuff and lend themselves to adult discussion.

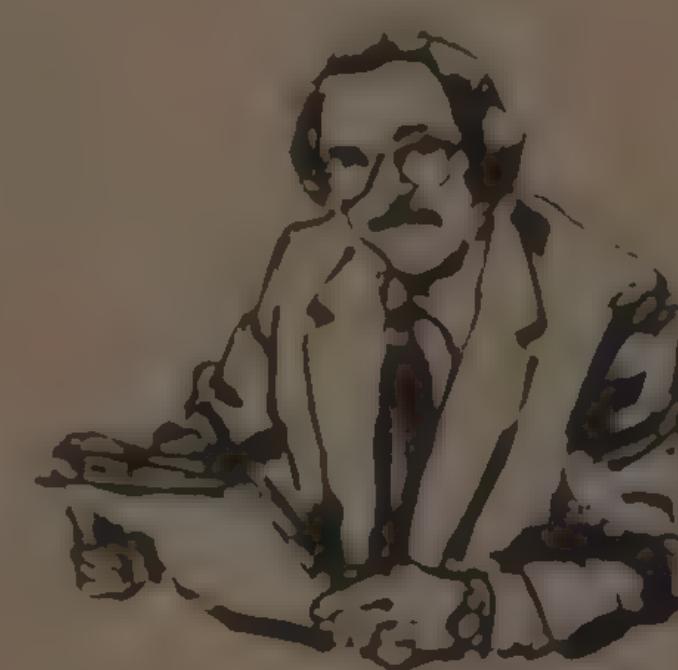
Thorough and continued opportunities for learning and fellowship is one way in which to strengthen the church so that there will always be available leaders for the tasks of elder and deacon.

What resources are available now to help elders and

deacons in their task?

READ

Let's first mention some things that should be taken for granted. Office bearers will, of course, read the official church periodical. In the Christian Reformed Church, that's *The Banner*. In addition, Canadian office bearers will read *Calvinist Contact*. The office bearer who is interested in the larger church world will also want to read *Christianity Today*. As a gesture of support and appreciation for the office bearers, the church might well purchase a subscription to one of these magazines for every consistory member.



Office bearers will also be familiar with the three forms of unity. Just before taking office, they will have taken an evening and read through the catechism, the Belgic Confession and the Canons of Dort. An understanding of and commitment to these forms of unity is not only essential to signing the form of subscription, but also to the general supervision and encouragement especially elders must bring to their task.

Some consistories will order *Second Monday* for every member. This four-page monthly always contains interesting materials especially for elders.

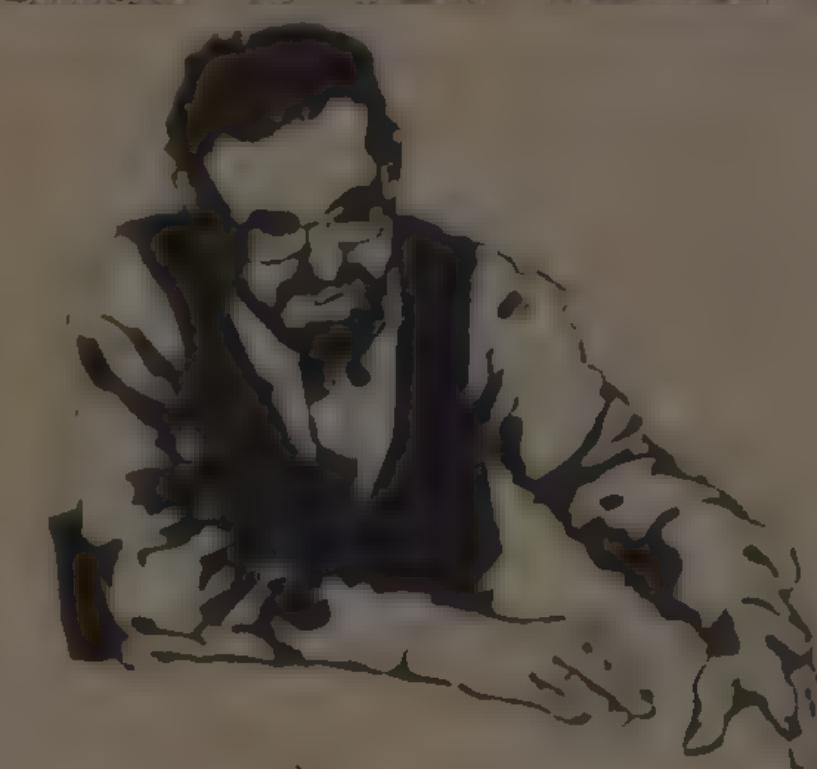
Another chunk of reading materials comes in the agenda for classis. Every office bearer should be familiar with the various reports and overtures. But what about the Agenda of Acts of Synod? To read these large volumes is too much for some people.

A minister can easily take half an hour at a consistory meeting and "walk" the members through it. He should show consistory how these volumes are organized and point out the more crucial reports for that particular year. Then individual reports can be assigned for summary and evaluation. Of course, consistory members who are delegates to classis will have to read the entire Agenda in the spring and the entire Acts in late summer.

Canadian consistories will also want to read the much shorter Agenda and Acts of the Council of Christian Reformed Churches in Canada. Several copies of Acts and Agendas should be placed in the church library so that consistories can urge members to read through them. A pastor might run a special class for several weeks in May on "Issues in the church today" based on the contents of the Acts and Agendas.

ORGANIZED

A useful way to help consistory members keep all their materials together is to purchase a good-sized 3-ring binder for each member and a



quality 3-hole punch to place on the consistory table. Make sure that whatever is distributed at consistory is pre-punched. Some consistories may want to purchase an inexpensive vinyl briefcase for each member so that materials are always ready at hand and don't end up scattered in the back window of the car, the church coat rack, the kitchen table and the basement workbench.

Thus far we have seen that the office bearer will have recently reviewed the 3 forms of unity, he will be reading at least one general church periodical and be familiar with the issues and reports before classis and synod.

Next, the office bearer should be familiar with the Church Order. Actual training might well start here. An inexpensive edition of the Church Order is available so that every elder and deacon can have his own copy. Better yet, the church should purchase for each office bearer the Manual of Christian Reformed Church Government by Wm. P. Brink, the denominational Stated Clerk, and Richard P. DeRidder of Calvin Theological Seminary. This manual contains not only the Church Order, but under each article are brief and helpful explanatory comments and decisions and regulations adopted by the synod that relate to the article.

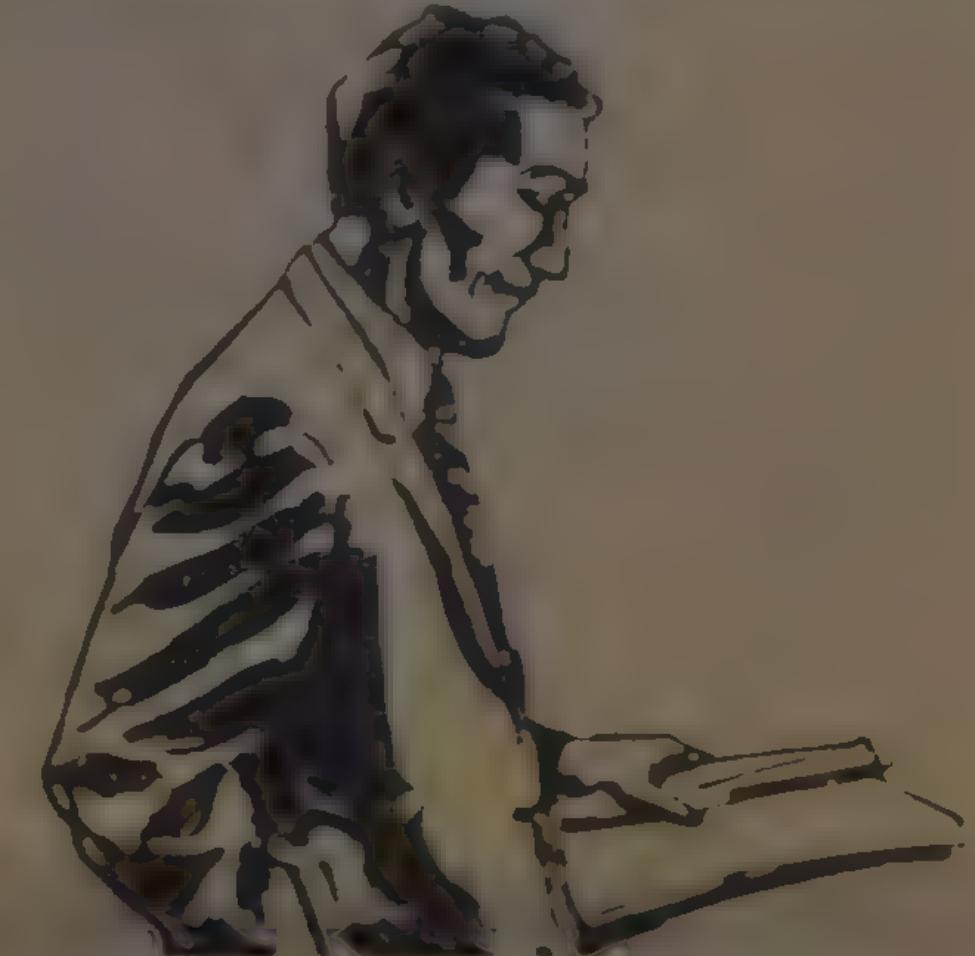
If each member does not have this manual, there should at least be a couple of copies in circulation, one always available at the consistory meeting and another copy in the church library. Order it from the Board of Publications. A helpful way of introducing consistory members to their task is to take 30 minutes at the beginning of each consistory meeting to read through and discuss the materials in this manual.

Another valuable resource for consistories is Your Church in Action. This blue, 3-ring binder has been sent to every consistory from the Stated Clerk's Office. It is updated with new materials every year. In the back is a holder for the slides and cassette tape which explain denominational activities. In 1981 this slide/tape presentation is called, A Day in the Life of Your Christian Reformed Church. The binder contains sections on Quotas and

Offerings, Denominational Insights, Congregational Helps, Ministers Salary Guide, Sight/Sound Programs, Doctrinal and Ethical Decisions. The last named section is useful for answering commonly asked questions such as, "What does our church teach about speaking in tongues or capital punishment or homosexuality?" In the section on Congregational Helps you will find suggestions for rules of procedure, a model agenda for consistory meetings, for the elders' meetings, the deacons' meeting and various committees.

HANDBOOKS

This recital of various resources would not be complete without mentioning two newer resources written by Gerard Berghoef, a Grand Rapids businessman, and Dr. Lester DeKoster, the retired Editor of *The Banner*. They have filled a



large need by publishing *The Elder's Handbook* and *The Deacon's Handbook*. Though aimed at a much larger audience than the Christian Reformed Church, the books clearly reflect a Reformed understanding of the offices of elder and deacon. There is a wealth of useful material in these volumes. Any elder or deacon who has read through these books will come away with new vision and encouragement for the task at-hand.

It is unfortunate that the authors have a very narrow view of office. They place so much emphasis on the special offices of pastor, deacon and elder that little seems left of the universal three-fold office of prophet, priest and king held by every believer. All Word ministry, for example, is assumed to be pulpit ministry. If you look up "evangelism" in the index of the elder's handbook and turn to the pages indicated, you discover that this subject is discussed in a chapter called "Savage Wolves".

There is such a strong emphasis here on obedience that the grand Reformation doctrine of justification by faith is heavily obscured. Fortunately, there is a chapter on the Great Commission where better things are said—but evangelism remains primarily a matter of bringing people to come under preaching and discipline, which are considered to be the work of the preacher and elder, respectively.

In *The Deacon's Handbook*, there is a good discussion of

Word-deed ministry. This discussion however is placed in the context of the international diaconate. The very fine chapter on the neighbourhood responsibility of the diaconate makes no mention of the Word ministry of deacons and the need to combine the evangelistic ministry of the church with the diaconal ministry.

One can only assume that the authors believe that the early church made a grave error when, at the time of the first persecution, the apostles stayed in Jerusalem and the scattered members "preached the Word wherever they went" (Acts 8:4). Included in these members was Phillip who, according to Berghoef and DeKoster, was a deacon but who nevertheless preached the Gospel with wonderful results in Samaria.

In spite of the limitations of these two books, they should be widely read by our office bearers. The books may be found at your Christian bookstore or else order from Christian's Library Press, Inc., Box 226, Grand Rapids, Michigan 49501. In view of the crucial importance of the offices in the church, could not the church present a copy to each newly installed office bearer? Then, in the summer time, when the work lets up a little, the elder and deacon could read this material and approach the new season of activity with greater confidence and courage.

The resources for elders and deacons mentioned so far focus primarily on the church as an institution and the particular role elders and deacons play in its ministry. The consistory as a body, however, must also ask basic questions from time to time in order to examine in the light of Scripture what the church is, what its tasks are, and how to set goals and objectives for every aspect of the church's ministry.

A consistory would do well to get beyond the "house rules" set down in the Church Order and discuss in a systematic fashion not only what the Bible says the Church is but what its particular congregation should be doing to build on its strengths for more effective ministry to its own members and the community where God has placed it. I put it in this way very deliberately.

Many a consistory has gotten caught in the trap of discussing weaknesses of the congregation and ended up with little more than a new committee. Discussions about "the problem with our young people" or the "low spiritual level of our members" often accomplish very little beyond wishful thinking (if only ...) and scapegoating (our former pastor ...).

Instead, it is more productive to lead from a positive evaluation of what strengths the con-

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Educating the office bearers

Continued from page 9

gregation has and to ask how building on these strengths can help the church to do its task with greater effectiveness. What materials can help the consistory do this?

OPTIONAL READING

There are a host of books today which seek to evaluate today's church and its leadership. Every pastor will have his own favourite authors. The two that I will mention here are by authors that are not Reformed in their outlook from whom, nevertheless, we can learn a great deal. The advantage of using authors who are not like us is that we get a fresh perspective.



While evaluating and discussing their materials, consistories will want to constantly measure the ideas that come up by what our understanding of the church is according to the confessions and the Church Order. Such discussions serve a two-fold purpose: we get a new vision for what the congregation can be and we sharpen our own Reformed understanding of the church. The two books are "Sharpening the Focus of the Church" by Gene A. Getz (PB, Moody Press, 1974) and "Leading the Family of God" by Paul M. Miller (PB, Herald Press, 1981).

Gene Getz teaches at Dallas Theological Seminary and is (or was) pastor of a unique church in Dallas, Texas. He views the church through three lenses: the New Testament, Church history and contemporary needs. The last section of the book is devoted to developing strategy. The church, he says, has two basic functions, based on Matthew 29:19-20: evangelism (to make disciples) and edification (to teach them). "These two functions in turn answer two questions: first, why does the church exist in the world? And secondly, why does the church exist as a gathered community?"

From a Reformed perspective this is a restricted way of describing the church. But you cannot doubt that Getz gets at two crucial functions. His concern throughout is that the church does not get locked into patterns and ways of doing things that were effective at one time but are no longer so today.

Getz constantly works with Scripture in describing the church and its task. He has chapters on leadership, administration and organization, communication, institutionalism, developing proper perspective, formulating objectives, goals and standards, etc. A list of 41 questions that church leaders should ask (on pp. 251-255) would keep a consistory busy for many hours in fruitful discussion on what being the church is all about.

The difficulty with this book is that it may be hard for a consistory to get a handle on how best to discuss it. A pastor or other member of consistory would have to design a process for discussing the chapters and should be able to assume that every consistory member has read the chapter under discussion.

The book by Paul M. Miller is easier to use. Miller is a professor at Associated Mennonite Biblical Seminaries in Elkhart, Indiana. He also has pastoral, counselling, missionary and administrative experience. The book has 22 relatively brief chapters and seeks to apply the model of family life to congregational life.

There are 11 appendices which a group of leaders and individual members can use to evaluate their ministry. One such appendix, for example, is called "Feedback." It may be used to help another member of consistory to consider changing his behaviour by means of honest confrontation on what the person actually said and did in a particular meeting. Another appendix helps an individual evaluate his own participation as a group member.

The reader will quickly notice that Miller uses a congregational rather than presbyterian model of church government and that some phrases must be translated into more familiar terms. For instance, for "Mutual Aid Commission" read "Deacons."

Consistories that use this book will discuss how to foster togetherness in the congregation, how to celebrate personal and congregational milestones, how to design a congregational covenant, how to organize small groups, how to recognize spiritual gifts, how to use volunteers, how to enrich worship, how to make wise decisions, how to use team leadership, how to hold one another accountable, how to manage congregational finances, how to plan a good spiritual diet from the pulpit, how to keep members informed, how to welcome new members, how to solve conflicts, etc.

I do not mean to say that this is a "how to" book. Not at all. But many chapters will lead the



consistory to say, "That's right, that's Biblical — but how do we do that?" In answer, many seed thoughts are given. In addition, each chapter lists additional resources and asks questions to get a discussion going.

Pastors who involve their consistories in such a process may want in their own or their church library four other books for parallel and background reading. Lyle B. Schaller,

"Parish Planning" and "Activating the Passive Church," both published by Abingdon. Chapter six of the second book should be required reading for every minister who moves into a new pastorate. Also, Lawrence O. Richards and Clyde Hoeldtke, "A Theology of Church Leadership," and Lawrence O. Richards and Jib Martin, "A Theology of Personal Ministry," both published by Zondervan.



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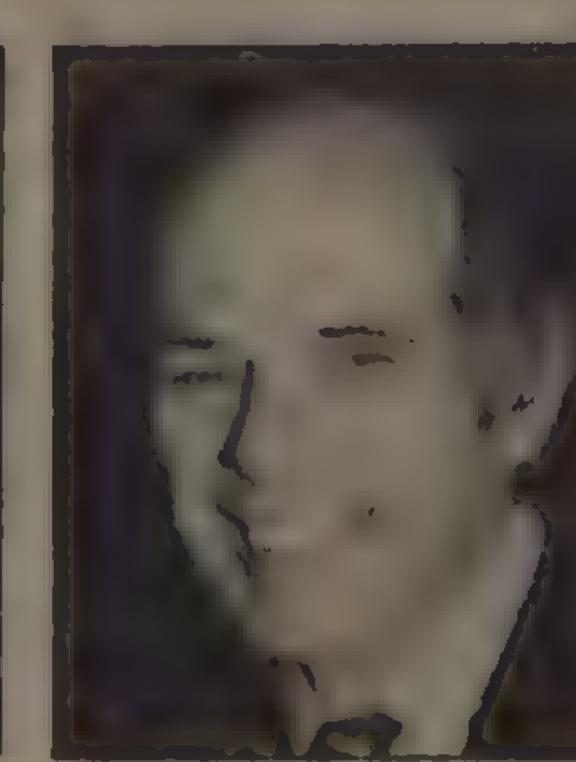
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Persoverzicht

• De kranten verkondigen met grote koppen: De Kamer gaat weer aan het werk. Ik vond dat nogal een optimistiese verklaring. Wat er bedoeld werd is het feit dat de leden weer gaan zitten. Of er gewerkt zal worden moeten we maar afwachten. Er is trouwens wel werk aan de winkel, hoor, dat niet. We zitten met een aantal werklozen waar je van om valt: 1.119.000 En dat beetje werkvervisschaffing dat de regering doet heeft veel van het spreekwoordelijke doekje voor het bloeden.

• Trudeau werd ook eens even onder vuur genomen door zo'n Amerikaanse T.V.-dominee. Die weleerwaarde heer verdenkt je al van socialistiese instag als je twee eieren bij de buurvrouw gaat lenen, en hij sprak als zijn mening uit dat Canada onder Trudeau wel gauw communisies zou worden. Mijn antwoord daarop is dat we geen Amerikaanse T.V. dominees nodig hebben om Trudeau zo af en toe eens een veeg uit de pan te geven. Dat kunnen we zelf wel doen, en het zou misschien wel wenselijk zijn als de weleerwaarde heer eens wat dichter bij huis bleef met zijn vrij vloeiende kritiek. Trudeau was intussen hier in Toronto om de voorstelling van een zestigjarige oude, stille film over Napoleon bij te wonen. En ik kan u verzekeren dat hij vergezeld werd door een allerfriaast dametje wiens rekening van de tandarts ik liever niet zou willen betalen.

• De premier van Newfoundland heeft in de onderhandelingen over zeeboringsopbrengsten een hogetroef op de tafel gelegd. Zonder blikken of blozen ontbond hij zijn kabinet en er zal een verkiezing zijn op 6 april a.s. Als hij een grote meerderheid krijgt in die verkiezingen wordt het niet makkelijk om met hem zaken te doen. De kans van verliezen zit er natuurlijk ook in, maar wie niet waagt wie niet wint, zo rekent Peckford.

• In Alberta zijn de verpleegsters door wetgeving gedwongen om weer aan het werk te gaan. Er is in de medische beroepen nogal ontevredenheid over de kontanten. Ook de doktoren hier in Ontario willen meer inkom-

en. Ze zijn echter niet erg militant en houden heel beleefde studiebijeenkomsten op woensdagmiddag. De strijdbaarheid van de rooie kameraden is de doktors vreemd. Dat weet de regering natuurlijk ook wel en lapt daarom al hun protesten heel vriendelijk aan hun laars.

• En wie is Jan Klopper, vraagt u? Jan Klopper is een brigadier, maar niet bij het Leger des Heils. Hij bekleedt die rang in het Zuid-Afrikaanse leger, en hij leidde een expeditie in Angola waar hij verschillende guerilla kampen vernietigde.

• De opstand in Suriname is nu achter de rug; de leider is gearresteerd en zit in de bak.

• Amerika blijft aandringen bij de Westerse bondgenoten om kernraketten te installeren. Het gebeurt met de hardnekkigheid van een stofzuiger-verkoper en met de tact van Kenau Hasselaar. De N.A.V.O. regeringen stuiven op grote en bewogen weerstand in alle lagen van de bevolking. Ze hebben er lucht van dat de volgende oorlog wel weer op Europese bodem gevochten zal worden. De grond daar is echter al rood van het bloed van gevallen soldaten, en Jan-met-de-pet zowel als menige Jan-met-jacquet bedanken deze keer voor de eer.

• Het volgende persoverzicht zal u bereiken van uit Parijs waar ik enige tijd ga doorbrengen. Ik zal de groeten doen aan Francois Mitterrand van alle lezers van Calvinist Contact en hem ook eens vragen waarom lelijke eendjes niet in Canada verkrijgbaar zijn. De volgende drie weken stuift deze eerwaarde korrespondent door Europa in zo'n geval. Ik ben vergeten hoe de versnelling aan dat ding werkt, maar 't zal wel wennen.

Carl D. Tuyl

P.S. De eerste prijs voor roodborsten gaat naar Mevrouw Verstraete die zo'n bode van de komende lente signaleerde in Strathroy. Zij heeft voor de rest van het jaar twee gereserveerde plaatsen in onze middagdienst, en de Acts of Synod 1982 gaan naar mijnheer Bruce Bokhout.

Muskusrat wordt drie keer harder aangepakt

Nederlandse Courant —

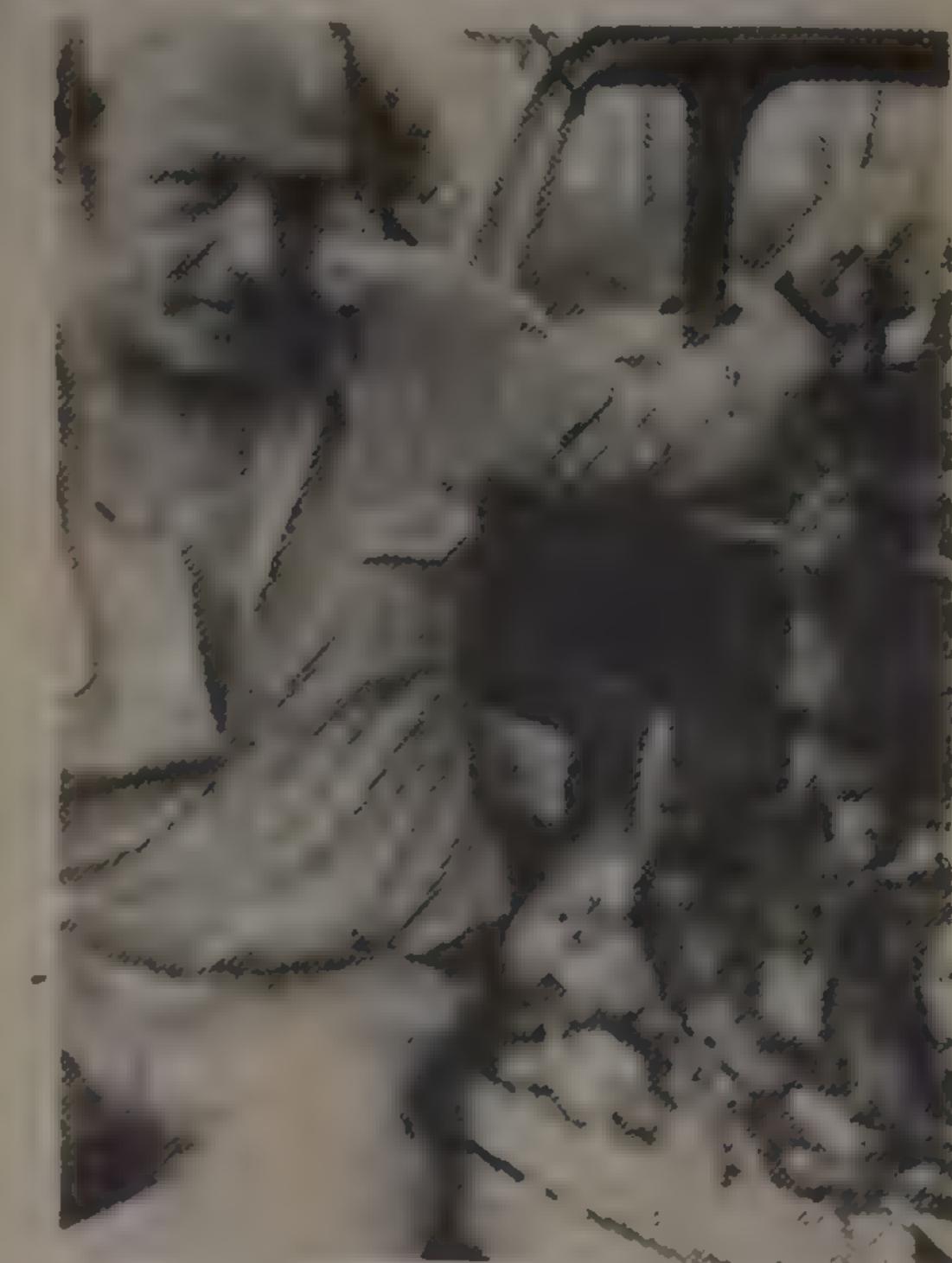
„Een nationale ramp," noemt het Tweede-Kamerlid K. Zijlstra de na schatting half miljoen in Nederland aanwezige muskusratten, waarvan de opmars niet te stuiten is door het legertje van 120 beroepsrattenvangers, dat ons land momenteel rijk is. Hun aantal wordt binnenkort echter meer dan verdrievoudigd.

Minister Mr. H. Zeevalking (Verkeer en Waterstaat) zegde het PvdA-Kamerlid Zijlstra toe, dat het aantal rattenvangers in overheidsdienst zal worden uitgebreid tot zo'n 400 man. Een bittere noodzaak, omdat het land uiterst kwetsbaar is voor de muskusrat. Het dier graaft holen in dijken en waterkeringen, met de ingang onder water. Via een uitgebreid gangenstelsel in de dijk, dat er soms dwars doorheen gaat, wordt deze ondermijnd.

Gevaar voor de waterkeringen dus. Zo wijt de directie van de Suikerunie in Sas van Gent de dijkdoorbraak vorige week, van een oude bezinkingsvijver ook aan muskusratten. Het fabrieksterrein, de kelders van vier woningen en een complex volkstuintjes liepen onder water.

Het berichtenoverzicht van de afgelopen tien jaar leert dat de muskusrat voor het eerst in Zeeland is gesigneerd, komende uit België, en dat de vrees voor verder oprukken steeds gepaard ging met maatregelen aan het bedreigde noordfront boven de Moerdijk.

Het heeft niet mogen baten; het legertje professionele rat-



Een rattenvanger met zijn buit na een rondje langs zijn klemmen.

tenvangers lijkt nu nog achterhoedegevechten te leveren, en de 5,4 miljoen gulden die dit jaar voor de bestrijding is uitgetrokken, kunnen de opmars volgens deskundigen niet meer stuiten.

Want onderzoeken van de nationale Overleggroep Bestrijding Muskusratten en het TNO leren dat de eerste horde muskusratten nu ook de waterrijke gebieden van Noord- en Zuid-Holland hebben betreden, en dat zich ook in de IJsselmeerpolders de eerste verkenners hebben gevestigd. „De muskusrat is niet meer tegen te houden," verzuchten hun rapporten. „Het is nu zaak de populatie in ons land beneden het aanvaardbare niveau te houden, zodat er geen direct gevaar is voor kaden en dijken."

Muskusratten vermenigvuldigen zich even snel als konijnen. Bij het huidige geschatte aantal van een half miljoen, rekent men dit jaar op een toename van 400.000. De huidige 120 vangers zullen daar zo'n honderdduizend van onschadelijk maken."



J. VanHarmelen

De Joodse Sabbat VI Sabbatsrust

De Joden zijn er van overtuigd dat de sabbat door God is ingesteld als een scheppingsordinantie. Door de Joden is de sabbat gevierd zelfs voor de afkondiging van de tien geboden van de berg Sinai. En nog vieren de Joden de sabbat. Ten opzichte van de sabbat is er volgens de Joden één gebod Gods: staakt de arbeid! Er is volgens hen ook één verbod: verricht geen arbeid. En de hele viering van de sabbat moet gezien worden als een vervulling, een stipte vervulling, van dit gebod en verbod. De sabbatsrust heeft haar doel in zichzelf. Ze wordt niet gezien om lichaam en geest de nodige ontspanning te gunnen, om zo de gelovige tijd en gelegenheid te geven, zich met geestelijke dingen bezig te houden, en ook naar het lichaam nieuwe kracht voor de arbeid op de komende werkdagen te verzamelen.

De Joden maken er diepe ernst mee om het gebod: gij zult geen enkele soort arbeid op de sabbat verrichten, te gehoorzamen. En dat het hun diepe ernst is met die gehoorzaamheid blijkt wel uit het feit dat de Joodse boeken

de vraag: wat is arbeid? heel uitvoerig behandelen. Elke Jood zal bij deze vraag met de vraag komen: wat zegt de Misjna ervan? Ik kan er nu niet op ingaan wat de Misjna eigenlijk is, hoe die traditie ontstaan is, etc., maar u moet weten dat de Misjna voor de Joden een heel belangrijke verzameling is van uitspraken van Rabbi's over allerlei mogelijke onderwerpen. Ook over de vraag: wat is arbeid?

In de Misjna worden niet minder dan 39 bezigheden opgenoemd, die men zou kunnen noemen de hoofdsoorten van verboden werkzaamheden. Onder deze 39 vallen dan alle werkzaamheden die u maar kunt bedenken. Het voorbeeld dat ds Jac. VanNes geeft maakt het u wel erg duidelijk hoe hoofdsoorten en ondersoorten zich met elkaar vervlochten weten. Hij neemt het voorbeeld van een ruiker. Het is b.v. onmogelijk voor een wetsgetrouwe Jood, op sabbat een ruiker te plukken en in zijn woonkamer te plaatsen. Reeds het afplukken van de bloemen zou verboden zijn, want de Misjna zegt onder hoofdsoort

nr 3: „maaien", en daaronder valt ook het plukken van bloemen. Doch ook het omwinden van de bloemen met een draad, ook als er geen knoop gelegd werd, zou niet geoorloofd zijn; dat viel immers onder het hoofdbegrif nr 4: „garven binden". En tenslotte zou het ook niet toelaatbaar zijn, reeds op een vorige dag gesneden bloemen in een vaas met water te plaatsen, of de bloem in een vaas nieuw water te geven. Dit toch zou door het hoofdbegrif 2: „zaaien" verboden zijn, waaronder alles verboden wordt wat tot bevordering van de ontwikkeling of de groei van planten zou kunnen dienen.

Ik zou heel wat bladzijden nodig hebben om u te vertellen wat er over allerlei „ondersoorten" wordt gezegd. Ik was zelf erg benieuwd te weten hoe de Joden van nu staan tegenover het gebruik van electriciteit op de sabbat, en de „sabbatsreis". Ik moest heel wat boeken van de laatste tijd over het Jodendom doorkijken om er iets over te vinden. Het gebod is nog van kracht: u mag geen licht ontsteken. En als een vuur brandt, dan mag u het slechts uitmaken als er brandgevaar dreigt. Het gebruik van electriciteit op de sabbat is verboden omdat „vuur" wordt voortgebracht. Deze bepaling geldt echter alleen voor het elektrisch licht of de elektrische kracht, die iets aandrijft, niet voor de electriciteit die al in gebruik is. Daarom worden in de joodse huizen heel veel lampen, kachels, en ovens aangestoken vóór de sabbat. Orthodoxe Joden zullen geen lamp aan steken of uit doen op de

sabbat, noch de telefoon gebruiken, een elektrische deurbel in werking stellen, geen radio, geen hi-fi, geen t.v. aanzetten. Een orthodoxe Jood zal geen lift gebruiken op de sabbat, want die moet hij in werking stellen door op een knop te drukken. In een orthodoxe omgeving, b.v. in Israel zijn heel wat flats gebouwd met z.g.n. „sabbat-elevators" die zo bediend worden dat ze op de sabbat automatisch op en neer gaan en geregeld bij elke verdieping stoppen om mensen in en uit te laten. Het gebruik van zulke liften is geen overtreding van het sabbatsgebot. Het is verboden op de sabbat te reizen, ook mag men zich te voet niet verder begeven dan een mijl buiten de grens van zijn woonplaats. Rust, rust, dat is het hoofddoel van de sabbat!

Er zijn heel wat Joden die zich aan al die bepalingen niet meer storen. Daarom schreef ik ook: orthodoxe, of wetsgetrouwe Joden. En toch zijn er heel veel Joden die het niet zo nauw nemen, maar als het vrijdagavond wordt spreekt hun geweten, want hun opvoeding zette de sabbat toch in een heel aparte plaats in hun leven. Aan de andere kant kunnen wij ook best begrijpen dat er heel veel bezwaren zijn tegen al die sabbatsbepalingen. De Here Jezus toonde al tegen een dergelijke sabbatsopvatting. Jammer dat zoveel Joden niet zien de betekenis die de Here Jezus Christus heeft voor de vervulling van de sabbat, want ook de sabbat wijst naar Hem. En door Hem verdwijnt de oud-testamentische sabbat!

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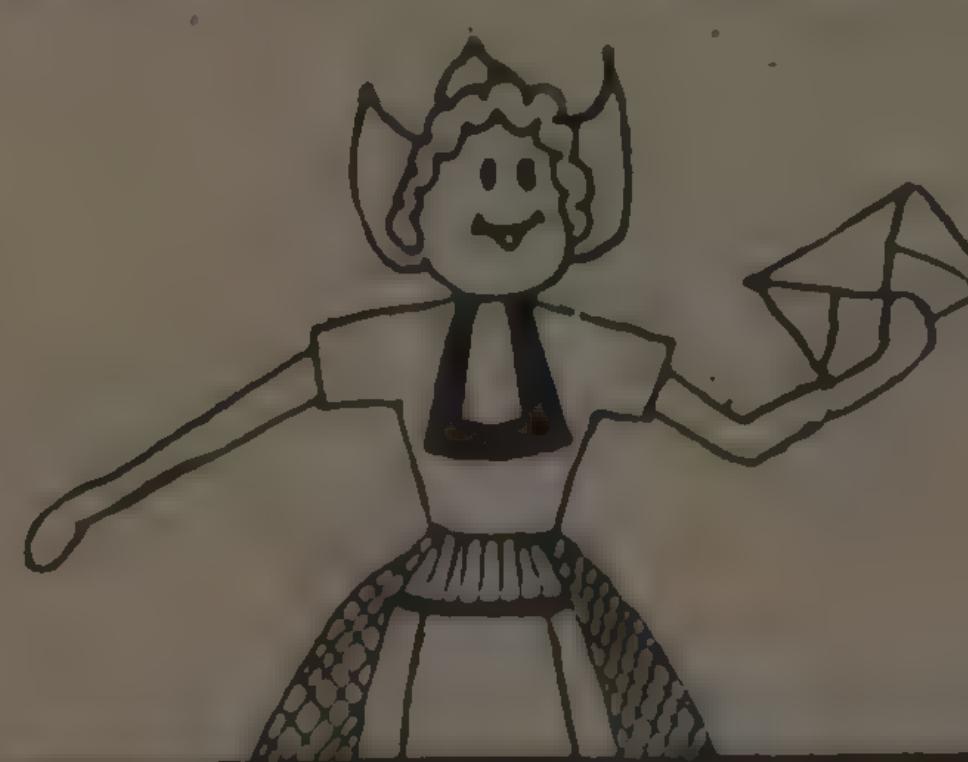
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**Uit Nederland**

en. Zure regen wordt veroorzaakt door het verbranden van fossiele brandstoffen zoals olie, gas en vooral kolen. Daardoor komt zwaveldioxide en stikstof oxyde in de lucht. Het onderzoek moet aan het licht brengen of die oxyden zich langzaam of snel door de lucht verplaatsen, met andere woorden wordt de zure regen in Nederland veroorzaakt of komt de zure regen van over de grens?

□ De Nederlandse wegvervoersorganisaties hebben staatssecretaris Jaap van der Doef in overweging gegeven om de grensposten op 5 mei (bevrijdingsdag) voor al het Duitse verkeer te sluiten. Dat zou moeten gebeuren als het aantal ritmachtigingen op Duitsland niet met 50-duizend wordt verhoogd. Het Nederlandse wegvervoer vindt dat de Duitsers ontoelaatbare beperkingen aan dit vervoer opleggen. Genoemd worden heffingen op brandstof, gesloten grenzen op feestdagen, gesloten hoofdwegen in de vakanties en te weinig ritmachtigingen. Hoewel de Nederlandse vervoerders het vrije verkeer van goederen en personen binnen de Europese Gemeenschap onderschrijven, vinden ze dat de Duitsers nu ook maar een koekje van eigen deeg moeten krijgen: het innen uitrijden van Nederland moet daarom maar een poosje aan banden worden gelegd.

□ We moeten vastbesloten blijven werken aan een verenigd Europa en daarbij moeten we vermijden dat egoïstisch nationalisme de weg naar dat verenigd Europa verspert. Dat heeft Koningin Beatrix gezegd tijdens het banket ter gelegenheid van haar staatsbezoek aan West-Duitsland. De koningin riep ook de Tweede Wereldoorlog in herinnering, niet om naar de oorzaken of de schuld te vragen, zo zei ze, maar omdat ik het noodzakelijk vind dat de herinnering aan die gruwelijke jaren levendig wordt gehouden. De koningin toonde zich verder bezorgd over de toenemende werkloosheid in Duitsland en Nederland. Ze wees op schendingen van de mensenrechten en op de noodzaak van gelijkwaardige betrekkingen met de Derde Wereld. Het bezoek van Koningin Beatrix en Prins Claus aan West-Duitsland duurde drie dagen.

□ De hoofdcommissarissen van politie in Amsterdam, Rotterdam en Den Haag hebben zich voorstander getoond van het gratis ter beschikking stellen van heroïne aan veislaafden. Dat zou moeten gebeuren onder enkele zeer strenge voorwaarden, zoals registratie van verslaafden en toezicht op de verstrekking. De hoofdcommissarissen denken dat gratis verstrekking van heroïne de grote heroïne-

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handelaren wellicht de genadeslag zal toebrengen. Anderszijds wordt op het ministerie van Justitie gewerkt aan uitbreiding van de opiumwet, zodat het makkelijker wordt om de moeilijk grijpbare grote handelaren aan te pakken.

Minister van Volksgezondheid, mevrouw Til Gardeniers, blijft — zoals zij zegt — de allergrootste bedenkingen houden tegen het gratis verstrekken van heroïne aan ernstig verslaafden. Volgens mevrouw Gardeniers zaal de leef-situatie van verslaafden er niet door veranderen, en bestaat de kans dat veel verslaafden uit het buitenland naar Nederland komen.

De West-Europese vredesbewegingen zullen op zes juni, de dag dat de Amerikaanse president Ronald Reagan Groot-Brittannië bezoekt, een internationale vredesdemonstratie houden in Londen. Dat is een van de besluiten die de vredesbewegingen tijdens een tweedaags overleg in Nederland hebben genomen. Elf organisaties, uit West-Europa en de Verenigde Staten, waren daar bijeen op uitnodiging van het Nederlandse Interkerkelijk Vredesberaad, het IKV. De organisaties zullen ook aanwezig zijn in West-Duitsland, als president Reagan de bijzondere NATO-top-ontmoeting bijwoont in Bonn. Ze zullen dan voor de internationale pers uiteen zetten, welke vredespolitiek de organisaties voorstaan, en welke bezwaren zij hebben tegen de Amerikaanse politiek.

Het instellen van een centrale persoonsadministratie (CPA) zal voor de Nederlandse overheid een jaarlijkse besparing van enige tientallen miljoenen guldenen inhouden. De bedoeling van het instellen van een centrale persoonsadministratie is om de gegevensstroom van de gemeentelijke bevolkings-registers naar overheidsinstanties doelmatiger te laten verlopen dan nu het geval is. Het wetsontwerp voor het instellen van een centrale persoonsadministratie is dezer dagen door minister Van Thijn van binnelandse zaken ingediend bij de Tweede Kamer.

Door de instelling van de CPA zal de gegevensuitwisseling tussen gemeentelijke bevolkings-registers en overheidsinstanties sterk verminderen. Momenteel verstrekken gemeenten jaarlijks ongeveer tien miljoen keer gegevens aan overheidsinstanties. Na de instelling van de CPA zullen de gemeenten per jaar nog ongeveer twee miljoen verstrekkingen aan de CPA doen. Overheidsinstanties kunnen dan hun gegevens betrekken uit de centrale bestanden.

De Nederlandse socialist Piet Dankert (48) is in Straats-

burg gekozen tot de nieuwe voorzitter van het Europees Parlement. Dankert volgt de Francaise Simone Veil op.

Na een hele dag stemmen verdeeld over vier ronden,

bleek Dankert 191 stemmen op zich te hebben verzameld. Zijn tegenstander, de West-Duitse christendemocratische fractievoorzitter Egon Klepsch, kreeg 175 stemmen.

Dankert hield zijn in het Frans uitgesproken slotwoord kort. Hij dankte het oudste lid van het Euro-parlement Louise Weiss (88) voor de manier waarop zij de vergad-

dering tijdens de stemming had geleid.

Dankert is afkomstig uit Stiens. Hij is een aantal jaren lid geweest van de Tweede Kamer voor de PvdA.

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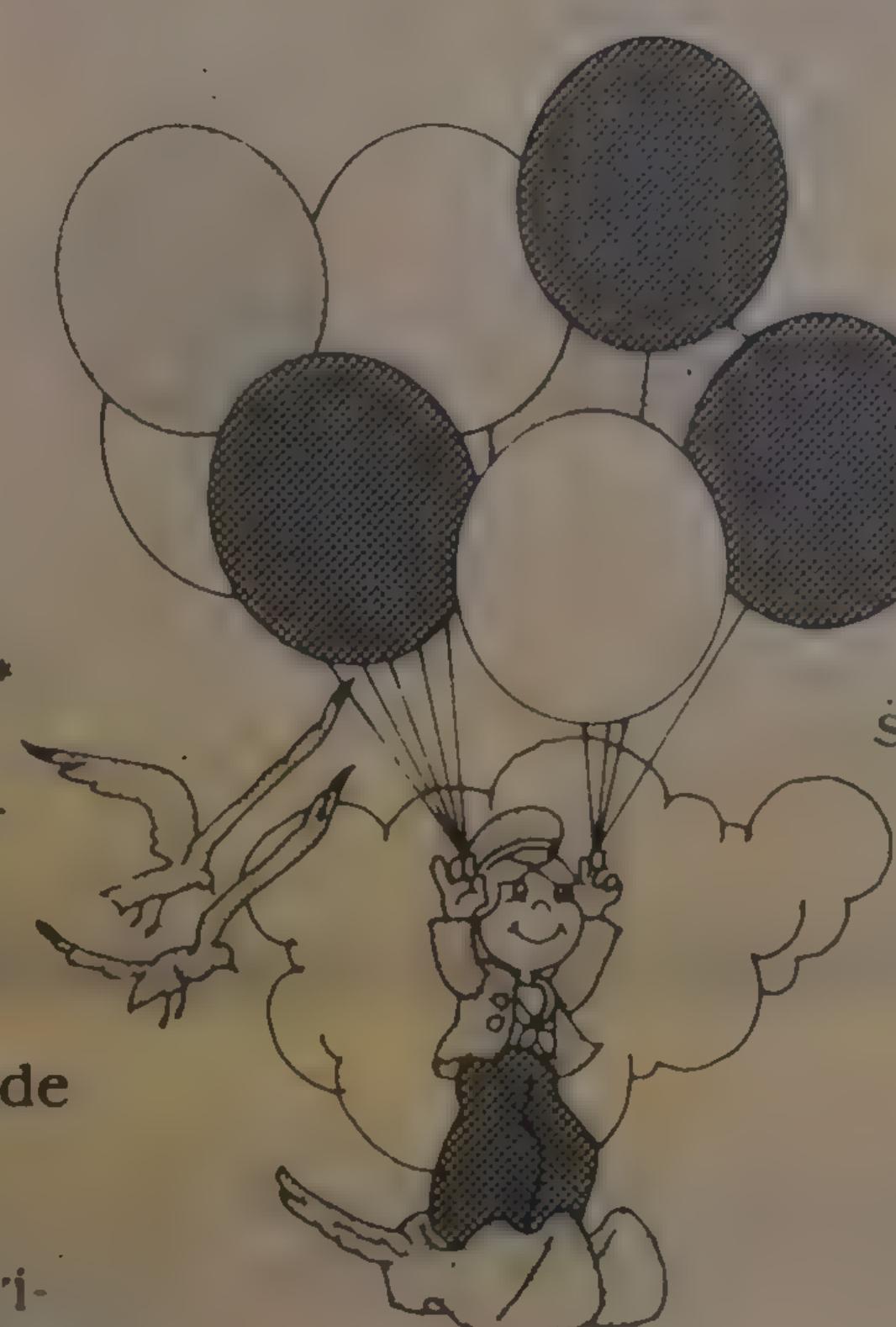
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OBITUARIES

"Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours" (Mark 11:24)

Our Lord and Saviour, who so graciously sustained him during his illness, answered his prayers and took to himself on March 5, 1982.

RALPH (ROELF) VANDER VEEN at the age of 64 years

Dearly beloved husband of Jantje Vander Veen (nee Mulder) — R.R.#1, Laurel, Ont. Father of:

Walter — Laurel

Ida & Bill Prins — Laurel

Corry & Bill Kuyvenhoven — Orangeville

Geraldine & Russ Morley — Bowmanville

Rose & Brian Hodgson — Orangeville

Eddie — Laurel

and 11 grandchildren.

Funeral services were held on Tuesday, March 9, 1982, at 2:00 p.m. in Orangeville Chr. Ref. Church, Rev. Schalkwyk officiated.

TEACHERS NEEDED

BOWMANVILLE: Durham Christian High School, Box #238, Bowmanville, ON L1C 3K9, phone (416) 623-5940. Teachers are invited to submit applications for positions in **special education-work study and geography and French**. Please send your applications to: Ren Siebenga, Principal.

BARRIE: Timothy Christian School invites applications for the positions of **teaching principal and primary teacher** (grade 2/3 combination) for the 1982-83 school year. Please direct application and resume or inquiries to: Mrs. Hilda Dykstra, Secretary Ed. Comm., c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1; phone: (705) 726-6621 (school) or (705) 728-0968 (home).

BRAMPTON: The John Knox Christian School invites applications for the 1982-83 school year for definite openings in the **primary and intermediate grades**. Please send inquiries and resumes to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7 or phone: (416) 451-3236.

COLLINGWOOD: Collingwood and District Christian School invites applications for the position of **teacher/principal**. Submit resume to: Mr. John Walther, R.R.#3, Stayner, ON L0M 1S0; phone: (705) 429-2152.

CHATHAM: Calvin Christian School will have probable openings for teaching positions in the **primary grades** for the 1982/83 school year. One position requires the teaching of **French** in grades 4-8. Please send letters of inquiry or application to: Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5; phone: (519) 352-4980 (school).

CHATHAM: Chatham District Christian Secondary School invites applications for openings in the areas of **music, English and French**. We are looking for dedicated teachers who are challenged by the demands of teaching in a smaller high school. Please inquire or apply to: H. Kooy, Principal, Chatham, District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4 or phone: (519) 352-4591 (school), (519) 354-9528 (home).

DRAYTON: Calvin Christian School in Drayton invites applications for a possible opening in the **combined grades 1 and 2 class**. For information and application forms contact the Principal: A. Borger, P.O. Box 141, Drayton, ON N0G 1P0; phone: (519) 638-2935 (school) or (519) 638-2066 (home).

TEACHERS NEEDED

FUITLAND: John Knox Memorial Christian School in Fuitland, requires a grade 2 teacher for the 1982/83 school year. Inquiries should be directed to: William Slotstra, Principal. Phone: (416) 643-2410 and application and resume sent to: P.O. Box 27, Fruitland, ON L0R 1L0

GEORGETOWN: The Georgetown District Christian School invites applications from teachers for the following vacancies: Grade 6/ music, Grade 7, and kindergarten/ remedial. Please forward inquiries and resumes to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4; phone: (416) 877-4221 (school) or (416) 877-6444 (home).

GUELPH: John Calvin Christian School invites applications for possible **full-time and part-time** openings. Spirit-filled, hard working teachers who wish to become part of an active team in this University town are asked to contact: Jake Vriend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or phone: (519) 824-8860 (school) or (519) 836-6507 (home).

HAMILTON: Hamilton and District Christian High School invites applications for a position in **business education** (typing and commercial subjects). Forward application and resume to: Mr. John E. Top, Principal, 28 Athens St., Hamilton, ON L9C 3K9 or phone: (416) 389-3411.

JARVIS: Jarvis District Christian School solicits applications from qualified teachers for a **Grade 3-4** position. Send applications to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0; phone: (519) 587-4444 or (519) 428-0887

LONDON: London Parental Christian School invites applications for the position of **teaching principal** for the 1982-83 school year. LPCS has grades K through 8, as well as a good remedial program. We have a staff of 6 full-time and 4 part-time teachers. Please send application and resume to: Mr. Rick Klooster, Principal, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360 (school), or (519) 453-7379 (home).

NEWMARKET: Holland Marsh District School invites applications for a vacancy in the **junior grades** for the 1982/83 school year. Teachers with ability to teach French will be given a preference. We are also in need of a **kindergarten teacher** for next year. Please send application and resume to: Mr. Hank Vandervecht, Principal, Holland Marsh District Christian School, R.R.#4, Bradford, ON L0G 1C0; phone: 775-2651 (school) or 775-2645 (home).

ORANGEVILLE: Orangeville Christian School Society invites applications for a full time position in the **primary grades** beginning September, 1982. Please send inquiries and applications to: Mr. R. Duggan, Principal, Orangeville Christian School, Box #176, Orangeville, ON. Phone: (519) 941-3381.

OTTAWA: Ottawa Christian School invites applications for teaching positions in the **lower and upper elementary** levels. Preference will be given to applications with French and/or music majors. Contact: Mrs. E. Klassen, Principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; (613) 722-5836 (school) 12-4 p.m.; (613) 824-7946 (home).

TEACHERS NEEDED

PETERBOROUGH: Peter Christian School has possible openings for teachers in all levels from **kindergarten - grade 9**. Interested persons should contact: Julius de Jager, Principal, 3195 Parkhill Rd., Peterborough, ON K9L 1B8; phone: 743-1400 (school) or 745-5110 (home).

ST. THOMAS: Ebenezer Christian School invites applications for the following possible positions: one **kindergarten and relief teacher**, one **primary teacher**, one **intermediate teacher**; ability to teach music would be an asset. Send letters of inquiry to: Mrs. T. Oegema, Secretary of Education Committee, P.O. Talbotville, ON N0L 2K0 or phone: (519) 633-0514.

STRATFORD: The Stratford and District Christian School will have an opening in September, 1982 for a **combined 1-2 position**, approximately 15 students. Please send inquiries to: A.J. Vanderstoel, Principal, Box 276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school) or (519) 284-1031 (home).

WALLACEBURG: Wallaceburg Christian School is accepting applications for either a **three and four or five and six combination**. Please send applications to Mr. S. Vanderwall, Principal, Wallaceburg Christian School, 693 Albert St., Wallaceburg, ON N8A 2Y0; phone: (519) 627-6013.

WILLIAMSBURG: Timothy Christian School invites applications for a possible vacancy in the **Grade 5 and 6 combination**, 25 pupils, for September, 1982. Please send your application and resume to: Mr. James Kooistra, Principal, Timothy Christian School, Williamsburg, ON K0C 2H0; phone: (613) 535-2687 (school), (613) 535-2152 (home).

WOODSTOCK: John Knox Christian School will have a vacancy in one of the **primary grades** for the 1982-83 school year. Ability to teach music would be an asset. Please send your applications to: R. Vanderploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3 or phone: (519) 539-1492.

Alberta

MEDICINE HAT: The board of Medicine Hat Christian School Society is soliciting applications for the **primary and junior grades**; preference will be given to an experienced teacher. All those who are interested and challenged to start in a new school are invited to contact: Mr. William Slotstra, 2 Cherryhill Dr., Grimsby, ON L3M 3B4. Phone: (416) 945-2657. Applications and resumes can be sent to the same address or to Mr. John Deys, P.O. Box #809, Redcliff, AB T0J 2P0. Phone: (403) 548-7171.

British Columbia

AGASSIZ: Agassiz Christian School in Agassiz, BC, is in need of a **fourth and fifth grade combination**. Applicants are to contact: Mr. Dick VandenEykel, Box #323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-2083 (home).

DUNCAN: Duncan Christian School invites applications for a **grade 3 - 4 teaching position**, commencing April 1, 1982. Appointment could possibly become permanent. Inquiries are also invited for a **Junior Secondary English/Social Studies** teaching position for the 1982/83 school year. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, B.C. V9L 3X9. Phone (604) 746-5341.

TEACHERS NEEDED

Beacon Christian High School

in

St. Catharines, Ontario

invites applications for possible opening in the following areas:

History (or history/geography)

Music

Typing (and commercial subjects)

We invite you to send inquiries, applications, and resumes to:

John Vriend, Principal,
Beacon Christian High School,
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

London District Christian Secondary School

London, Ontario

Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in:

French **Business**

Please send your application to:

W. Drost, Principal,
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Alberta

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We have definite openings for the 1982/83 school year in the areas of:

Mathematics

Science — general, chemistry, physics

Business education — typing, accounting

and possible openings in other major subject areas, requiring a background of several majors and/or minors and a broad range of interests.

Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application with resume, references, and credentials to:

15353 92nd Ave., Surrey, B.C. V3R 1C3

For further information contact:

F. Herfst, Principal

604-581-1033 (school) or 604-524-6753 (home)

Abbotsford Christian Secondary School

Applications are invited for positions in:

history

art

library

home economics

in addition there are possible vacancies in:

commerce

girls P.E.

French

industrial education

music

Our fully equipped secondary school offers a comprehensive Christian education for 265 students in grades 8 through 12.

Teachers wishing to become part of a dynamic, growing Christian school system in the hub of the Fraser Valley, are invited to apply. The ability to teach in more than one of the above subject areas is an asset.

Send resume and references, along with applications to:

J.A. Messelink, Principal

P.O. Box 182, Abbotsford, BC V2S 4N8

Tel: (604) 859-5528

Qualified to teach?
Check our ads for possible openings!

Classified Advertising

TEACHERS NEEDED

The Houston Christian School Society
invites applications for the following teaching position for 82/83,
possible grade 3-4 position
grade 5/6 home room
with science grade 7 through 10

Houston Christian School is located in the beautiful Bulkley Valley in central B.C.

Contact the Principal

H. Vandermeer, Box 237, Houston, B.C. V0J 1Z0
Phone: (604) 845-7736 (school)

(604) 845-7907 (home)

MAPLE RIDGE: The Haney-Pitt Meadows Christian School has possible openings for September, 1982 in combined grades 3 and 4, and grades 5 and 6. Preference will be given to those applicants with teaching abilities in music and/or French. All interested persons are requested to apply (include resume) to Mr. F. Groenewold, Education Committee, Haney-Pitt Meadows Christian School, Box 338, Maple Ridge, BC V2X 7G2.

PRINCE GEORGE: Cedars Christian School in Prince George (K-10) is in need of a teaching principal, part-time teachers in kindergarten and French, and a possible opening in junior high English and social studies. Contact Rev. Bill Turner, c/o Cedars Christian School, #1272, Prince George, BC V2K 5B2. Call (604) 564-7197.

SMITHERS: Smithers Christian school is in need of a grade one teacher. Please send inquiries to: G. Ewald, Principal, Box #2117, Smithers, BC V0J 2N0; Phone: (604) 847-9833.

VERNON: Vernon Christian School invites applications for the position of principal-teacher for the 1982-83 school year. Also possible opening for a teacher in junior high school in science, math and French. Please send applications, resumes, and inquiries to: Mr. D. Pereboom, Board Secretary, 2108 - 23rd Ave., Vernon, BC V1T 1J4. Phone: (604) 542-0081.

HELP WANTED

EDITOR WANTED: The CJL (Committee for Justice and Liberty) Foundation is seeking managing editor for its new monthly publication of CATALYST. The editor will also work with the research team to edit manuscripts. Starting date: July 1, 1982. Phone Christy or Adrian at (416) 979-2443 for further application details, or write to:

CJL Foundation,
229 College St., Toronto, ON
M5T 1H4

Application deadline is April 21, 1982.

Single male, experienced and knowledgeable in dairy; seasonal work — could be year-round; room and board provided; wages will be negotiated. Write with references to: Leo De Jong, R.R.#2, Baltimore, ON K0K 1C0; phone: (416) 349-2094.

NOVA SCOTIA

Wanted a Christian, married man for a large dairy farm in Nova Scotia, as an assistant herdsman; must be dedicated to dairy cattle; experience in milking and showing of cattle would be helpful; will have the opportunity of sending children to a private school; only those seeking a permanent job need apply, no triflers please. Apply stating references, age, marital status, experience and salary expected to Box 4683, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HELP WANTED

Christian Credit Union Ltd.

EDMONTON, ALBERTA

The Credit Union has an opening for the position of

LOAN OFFICER

The successful candidate will be responsible to the manager and will be responsible for interviewing loan applicants, documentation, follow up, delinquency control and assisting in developing and management of loan accounts and other related duties.

The candidate should have accounting and computer experience. Be a self-starter and have interpersonal skills.

Salary will be determined by qualifications and experience.

Interested applicants should forward an application, salary expected and written resume before April 15, 1982 to:

Christian Credit Union Ltd.
c/o Mr. J. De Vries (Secretary)
2007 - 138 Avenue, Edmonton, Alberta T5Y 1K7

C.S.I. District 11 (Alberta, Manitoba, Saskatchewan)

requests applications for the position of

CURRICULUM CO-ORDINATOR

commencing September, 1982.

Duties to consist of curriculum development and consultation to the district schools.

The district office will be located in Calgary

Please send resume or request for job description before April 15, 1982 to:

Ary DeMoor,

10705 - 139 St.,

Edmonton, AB

T5M 1P6

(403) 455-8904

HELP WANTED

A person to cut roses. Experience preferred but not necessary. Bayview Flowers, P.O. Box #2, Jordan Station, Ont.

GODERICH: Looking for a responsible person or family to work on a 400 sow farrow-to-finish operation; house available. Christian school bus pick up at the gate. Send letters to Harry Burgsma, R.R.#6, Goderich, ON N7A 3Y3 or phone for an interview: (519) 529-7982.

Do you have experience in fabricating, designing and drafting? We have a position available for a person interested in sharing the growth, profit and responsibilities of a small, successful company in S.W. Ontario. Apply to Box #4668, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

EMPLOY WANTED

16-year-old male is seeking employment on a farm or will do anything, can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

Gevraagd: assistentie tot emigratie naar Canada. Hr. Clos-sportleider, diff. recreatiesport, zwemonderwijzer en sportmassage. Zij: Bejaardenverzorger, ervaring zwakzinnigenzorg. Zijn bereid ander werk te aanvaarden. Contact: M. Jellem, Bar. Bentinckstr. 25, 7731 EJ Ommer.

Young man seeks full-time employment on any type of farm; fully experienced in dairy farming and can operate most types of equipment and machinery; can start April 1, 1982. Please contact: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9; phone: (519) 467-5452 evenings.

Christian, young couple, seeking permanent full-time position on farm anywhere in Canada; experience in farm machinery, operation, maintenance and repair; familiar with livestock; willing to learn; available June 21. Reply to Box #4686, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

COTTAGES

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Two and three bedroom fully equipped cottages; sheltered children's playground; close to sandy beach. Contact Rudi or Nellie Smit for more information on special rates.

P.O. Box #275,
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Phone: (705) 429-2959

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Resort and Camp Grounds

Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1982. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:

Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

MANDERLEY MANOR

Resort/Motel

Pike and Pickerel fishing; fly-in to remote lakes; partridge, bear and moose hunting; boat and motor rentals; sandy beach; playground; variety of activities for year round enjoyment; housekeeping or modified American plan. Phone: (705) 894-2300 or write John & Nelly Wierda, P.O. Box 28, Gogama, ON P0M 1W0

WANTED

Needed for the archives of one of our Christian Colleges — the following books and papers to complete the Dr. A. Kuyper's collection.

Dat de Genade Particulier Is: Bijbel Studien; Death and Resurrection of Christ (tr. by H. Zylstra); Dictaten dogmatique, College dictaat van een der Studenten, Drie Formulieren van Eenigheid, Enige Kameradviezen 1874-1875; Encl. der Godeheid; De Engelen Gods; Het geheim van echte Studie (en) om het Zoeken of om het Vinden; Heilstermen; His decease at Jerusalem; In de Schaduw des doods; De Middelaar Gods en der Menschen; Ons Program; Opuscula Theogogica selecta, 1882, by Junius Franciscus; Praktijk der godzaligheid, stichtelijke Bijbelstudien; Predication in de jaren 1867 tot 1873; Principles of sacred Theology; Pro Rege of Het Koninkchap van Christus; The Revelation of St. John, Selected Addresses, writings, etc., Separatie en Doleantie, Souvereiniteit in Eigen Kring; Tekstregister op de Werken van A. Kuyper; Tractaat van de Reformatie der Kerken, aan de zonen der Reformatie hier te Lande op Luther's vierde esauftoest; Uit het diensthuis uitgeleid; Van de Heilig-making; Van de Voleinding; Vier uwe Vierdagen; De Vleeswording des Woerds; When thou sittest in thine house, Meditations en nome life; Kuyper blycs versamelen (zijn strijd tegen de geest van de 19e eeuw); The King's Minister; a five act play on the life of A. Kuyper; Common Grace, by C. VanTil; Leven en arbeid van Dr. A. Kuyper, by Winckel; 1837-1920 Bibliography, volledige lijst der boeken en geschriften, verschenen gedurende de jaren 1860-1916 en geplaatst naar het jaar van uitgave. 23 p.: bibliography. Kuyper-Bibliography, by J.C. Rullman.

Also:

Year books of the Christian Reformed Church, 1882-1891; 1893-1897; 1900; Family Altars; Daily Manus.

Any one having any of the above mentioned books or papers and wish to donate or sell them is asked to contact:

Mrs. A. Huls,
7 Brown Crescent,
Chatham, ON N7M 5E5
Telephone: (519) 352-7217

HAMILTON AREA: room and board with young family for person with car; home 10 miles outside of Hamilton. Phone: (416) 692-4684.

REAL ESTATE

F FARMS

Orillia area close to Chr. Ref. Church and Christian School; 150 acre beef farm — \$150,000.00

50 acre gentleman's farm with 2 homes, complete with equipment and purebred Herefords.

200 acre beef farm, excellent buildings, \$175,000.00.

298 acre beef farm. \$170,000.00

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327 ACRE DAIRY FARM

12 cow milking parlour, free stall barns, slatted floors; 2 harvestore silos, 2 concrete silos. Barns nearly new; Century 2 family brick home, completely renovated. Complete with all nearly new equipment. 175 head registered holsteins, large milk quota. Hurry, this farm must be sold.

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[416] 774-7624

ask for Keith Miller

774-4077 [evgs.]

LOOK

in the Calvinist Contact
REAL ESTATE SECTION
for all your Real Estate needs!

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Clinton, ON
[519] 482-3455

KINCARDINE area; 200 acres; Hwy. farm in hotline; 62 tie-up dairy barn; brick house; \$350,000. BDS.

TEESWATER area, 356 acres, 341 workable; 3 sets of buildings; \$485,000. BG8.

TEESWATER: 515 acres, 300 workable; 60 tie-up dairy barn; double four-cow parlour; will divide. BD7.

COLBORNE: 50 acres; modern barn, bank barn; good house; \$138,500. KS2.

COLBORNE: 96 acres, 70 workable; river footage. KA59.

HULLET Twp: 241 acres, 220 workable; house; barn; 2 sheds. LG40

HAY Twp: 415 acres, all workable. QA44.

HAY Twp.: onion plant; 128 acres; Hwy. location; will sell land separately. QG17.

HULLET Twp.: 550 hog barn, 2nd barn, 15 acres, good house, \$110,000. LP28.

HULLET Twp.: 97 acres, 95 workable; \$200,000. LA55.

TUCKERSMITH Twp.: 110 acres, 87 workable; modern house. PG27.

HAY Twp.: 136 acres; 80 sow, 600 hog capacity; brick bungalow. QP22.

HAY TOWNSHIP: 95 acres, 90 workable, systematically tiled. Highway 83 2A52.

HIBBERT Twp.: 100 acres, 73 workable XA49.

HIBBERT Twp.: 100 acres, 87 workable; house and barn. XG18.

PERTH County: 1,064 acres, 1,045 workable; level; tiled. XG5.

EAST WAWANOSH: 32 tie-up dairy barn; 150 acres, 140 workable, cows, quota and machinery included. HB1

MORRIS Twp.: 80 sow barn; space for expansion; 50 acres, 140,000 IP11.

MORRIS TOWNSHIP: 150 acres, 130 workable; house and dairy barn ID14.

HULLET Twp.: 98 acres, 84 workable; 60 sow, 200 hog capacity; brick house, FCC mfg. Hwy. farm. \$260,000. LP1.

HULLET Twp.: 100 acres, 94 workable; 1,500 hog barn; FCC mfg.; good house; \$275,000. LP16.

HULLET Twp.: 187 acres, 175 workable; 50 sow farrow-to-finish; liquid manure; FCC mfg. \$4

Classified Advertising

REAL ESTATE

106 ACRE DAIRY FARM: ties 36 head plus box stalls; large silo; very good home and barns; land in excellent state of fertility, with 40 acres in spring crops; machinery and milk quota available; vendor will hold mortgage at 12 1/2% to approved purchaser.

Call:

KEITH MILLER & ASSOCIATES
REALTY LTD.
220 Broad St. E., Dunnville, ON
(416) 774-7624
ask for Keith Miller
774-4077 (evenings.)

A.E. LE PAGE

(Ontario)
Ltd. Realtor

FARMS FOR SALE

BROILER FARM: 21,400 basic plus Class #2, 5,000 units; automatic feeding; Lohman Drinkers; excellent barns; vendor will finance at 14-15% with \$150-\$175,000 down.

FLAMBOROUGH: 48 acres; registered for 81,000 pullets; 3 crops; Big Dutchman, cages and equipment; FCC 10 3/4% due 2009.

FLAMBOROUGH: most modern hog operation; 2 excellent homes, new barns and equipment, slat floor, 330,000 liquid manure, storage, auxiliary power, etc.

George [Gerrit] Lammers
Hamilton: (416) 387-3738
Toronto: (416) 483-1801
Urgently require Poultry Farm listings, preferably broilers, "Large or small, we sell them all!"

FOR RENT

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. \$265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

Between **LONDON** and **INGERSOLL:** 2 bedroom apartment in the country; private entrance; lovely surroundings; suitable for a retired couple who would enjoy living on a farm. (519) 285-3325.

HAMILTON-CAMBRIDGE AREA: 2-bedroom apartment, furnished or partially furnished, ground floor of farm house and very free with a big yard, separate entrance; available from May 15 to October 15; we are going to Holland; reasonable rent; situated between Hamilton and Cambridge. Call: (416) 659-7580.

FOR SALE

1978 — 23 ft. Prowler Trailer with full bathroom, awning and patio; sleeps 6; on lot in Bracebridge area; price \$6,575.00. For more information call: (416) 822-0694.

ORGAN Conn — Rhapsody 625. Two full manuals — 25 pedals including Leslie tone cabinet, all in excellent condition — always used in home, but very suitable for small church. Asking price: \$3,500.00. For more information call: Kingston, Ont. 1-613-389-7146 in the evening.

SUMMER JOB MARKET

ANCASTER: Experienced young woman wants summer job, in Ancaster/Hamilton area; beginning late April; in any of these areas: cleaning homes or offices, babysitting while housecleaning, typing or others. Call Diana at (416) 765-4195 or write: R.R.#2, Ancaster, ON L9G 3L1.

BELLEVILLE: Calvin College student seeks summer employment; May 24 — early September; anywhere in Ontario (preferably Trenton-Belleville-Kingston area); experience in fast food restaurants, housecleaning, typing, babysitting; very willing to do any type of work. Call or write: Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; phone: (613) 962-3350.

BOWMANVILLE: Responsible, Christian, Dutch girl, 16 years, likes to spend summer holidays with Christian family as mother's helper, while they're travelling and/or camping, remuneration optional; available July and first 2 1/2 weeks of August. Contact: T. Batelaan, Group 1, Box #44, R.R.#6, Bowmanville, ON L1C 3K7; phone: (416) 623-2375 after 5 p.m.

PERSONAL

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

Christian gentleman, divorced, aged 34 and residing in Ontario, would like to correspond and meet a Christian young lady aged 20 to 30. Please reply to Box #4687, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

BUSINESS

CAN YOU QUALIFY?

Are you earning \$20,000 to \$50,000 yearly, or \$30.00 hourly on a part-time basis? Let us show you how

Dynamic Christian Company offers 100% protected territories in one of the soundest business opportunities in North America. We supply proven success formula, immediate cash flow, expertise, administration and training, complete package and exclusive license. Company financing available to qualified applicants. Willing to open corporate books. Write to or call:



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Hebt u alzo'n

Prachtig Hollands Smyrna Tafelkleed

op uw tafel?

Nog niet? De mogelijkheid is er nu wel! Vis in Wellandport heeft een pracht collectie in verschillende maten en kleuren. Als 't enigszins mogelijk is komt hij bij u thuis. Alleen maar even bellen nummer 899-1548.

Doen? Natuurlijk!

Wel graag even de maat van uw tafel opgeven

SARNIA: 19-year-old, 2nd year R.B.C. student seeks a job on a farm; 3-years experience; willing to board. Call: Allen Kleine Deters, (519) 337-6800, Sarnia, ON.

STRATHROY: Christian high school student, 15-years-old, urgently needs work for the summer; dairy or chicken farm, nursery, or any other work; anywhere in southern Ontario; some experience; references. Please call or write: Neil Bergsma, 317 Drury Lane, Strathroy, ON N7G 3E8; phone: (519) 245-4583.

WOODSTOCK: Young man seeks full-time employment on any type of farm; fully experienced in dairy farming and can operate most types of equipment and machinery; can start April 1, 1982. Please contact: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9; phone: (519) 467-5452, evenings.

GRAND RAPIDS [Calvin College]: I am Eleanor Vander Steit, a 19-year-old student at Calvin College; interested in any type of job in Ontario or Alberta; experience as a housekeeper-companion to an elderly lady; farm work (radish-picking); working in a garden centre and nursery; and as a flag-girl on a road crew; am going into nursing and would like more experience working with elderly people or handicapped children; also love working outdoors. Address: Calvin College, Delta 10, Grand Rapids, MI 49506.

HELP WANTED

"THE LIGHTHOUSE" needs 4 mature young people to help out for six weeks in the summer Vacation Bible School program (set-up, teaching, follow-up work); modest salary. Inquire before May 1 at: The Lighthouse, 1008 Bathurst St., Toronto, ON M5R 3G7; phone: (416) 535-6262.

Amsterdam Special!!!

May 8 departure only,
limited seats
call NOW for reservations

Supreme Travel
100 Rexdale Blvd., Rexdale, ON M9W 1N7
(416) 741-4740

Can You Help A Young School In Need? Kelowna, British Columbia, Canada.

Presently, the school is renting facilities from a local evangelical church, but due to their growing needs and our growing needs, room has become a problem.

Are you able to help us through a donation or any other means? God's kingdom depends on the Christian community at large. Please pray for us as we pray for the Lord to open up the way for land and facilities.

Please contact:

John Franken, Principal,
Kelowna Christian School,

2091 Springfield Road, Kelowna, BC V1Y 7X1

Financial statements will be made available on request

This B.C. school is not a recipient of government grants

ATTENTION CHRISTIAN SCHOOLS!!!

Emmanuel Christian Academy has produced an excellent slide-tape presentation for promoting Christian Education in the community. We will reproduce this program for all who are interested.

We are also in the process of developing an English curriculum for K-8. Any school with such a curriculum interested in sharing their's with us, please let us know.

Contact:
TONY VANDERLAAN,
343 Erie St. S., Leamington, ON N8H 3E1
(519) 326-7547

Few Westerners working in oil-rich Oman bear witness

Dear Friends in Christ: As I write this letter, the Sultanate of Oman is preparing to celebrate its National Day. Buildings are aglow with coloured bulbs in the national red, white and green. With all of the houses and buildings decorated in lights, we are reminded of Christmas back home. Street lamps are decorated with specially designed lighted configurations and the national flag blowing in the wind.

The government building a few hundred yards from our house displays the national flag in coloured light bulbs which is attractive at night. Covering the entire face of a 14-storey building, this lighted flag represents the celebrative mood of a people who have strong nationalistic feelings.

We spent Christmas away from our home in Ruwi, away from the church which we have come to know in the past six months, away from those friends we love in Muscat, and, of course, away from our extended family in Canada. We were in Salalah with the church there because it does not have a full-time pastor and one of us from Ruwi had to take the time to

Continued on page 18

Events

Join us for our fourth annual
All-Ontario Young Adults Day Rally

to be held in Hamilton on
Saturday, May 8, 1982

THEME: "REAL LIVING IS GIVING"

COST: \$22.00 (includes lunch and dinner)

Mr. Arend Kersten, main speaker.

For registration forms or more information contact:

Hilda Stuive,
1206 Hwy #8, Winona, Ont.

Phone: (416) 643-1410

Registration deadline: April 16, 1982.

Cheques payable to Hilda Stuive.

An event in C.C.'s "Calendar of Events" is
one of the best ways
to inform your community!

Calendar of events

Mar. 22.	Christian Stewardship Services' Harry Houtman on tour in British Columbia.
Apr. 3	Organ concert by Christian Teeuwsen at 8:30 p.m. in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines.
Mar. 26-28	H.D.C.H. Anniversary celebrations.
Apr. 1-3	Canadian Home Bible League banquets will be held at: April 1 - Beacon Motor Inn, Jordan Station, Ont.; April 2 - Triumph-Sheraton Hotel, Keele & 401, Toronto; April 3 - Peel, Maryborough & Drayton Community Centre, Drayton, Ont. Share and watch on a 21 foot screen "Explore Emerging Africa." Reservations are needed. Please call (416) 741-2140.
Apr. 2, 3, 7, 16, 23, 24	Frisian play "Kain." (see advertisement on this page for more details).
Apr. 9	On Good Friday the Brampton Christian Choral Society, under the direction of William Hoekstra, will perform "Hallelujah What a Saviour" at 8:00 p.m., in the Second Chr. Ref. Church on the corner of McLaughlin Rd. and Steeles Ave. in Brampton.
Apr. 16	St. Thomas District Male Choir, Praise Ye The Lord, will perform at the Blyth Christian Reformed Church, Blyth, Ontario at 8 p.m.
Apr. 17	CLAC's 30th Anniversary at Silverthorn Collegiate, Mill Rd., Etobicoke, Toronto. Opening: 9:30 a.m. Banquet: 5:30 p.m.
Apr. 17	Christian Labour Association of Canada 30th Annual Convention at 9:30 a.m. in Silverthorn Collegiate Institute, Etobicoke-Toronto. Speakers: Arie Hordyk on A Christian Social Option; Bernard Zylstra on Liberalism or Liberty. Banquet 5:30 p.m. John Knox Christian School Brampton. Speaker Gerald Vandezande on The Small and the Great. Banquet tickets \$9.00. Call (416) 744-2340 or your local CLAC office.
Apr. 23	Fryske youn at Sarnia Christian High School, 295 Essex St., Sarnia, Ont.
Apr. 24	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Trinity United Church, Bowmanville, at 8 p.m.
Apr. 26-28	Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.
May 1	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Collier Street United Church, Barrie, at 8 p.m.
May 5	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In the Willowdale United Church on Kenneth Ave. at 8 p.m.
May 8	Organ Recital by Andre Knevel on Saturday, May 8 at 8:15 p.m. in Christ Church Cathedral on James Street in Hamilton.
May 15	Singles Fellowship Day, Saturday, May 15, 1982. Bethel Christian Reformed Church, London, Ontario.
May 21	All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.
May 21-24	All Ontario Young Calvinist Convention, University of Western Ontario, London.
June 19	25th Anniversary of Knox Christian School, Bowmanville.
June 8-18	Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.
July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Mar. 26	Wed. Mar. 24	Fri. Mar. 19-10a.m.	Wed. Mar. 17-noon
Fri. Apr. 2	Wed. Mar. 31	Fri. Mar. 26-10a.m.	Wed. Mar. 24-noon
Fri. Apr. 9	Wed. Apr. 7	Fri. Apr. 2-10a.m.	Wed. Mar. 31-noon

Few Westerners working in oil-rich Oman bear witness

be with them over Christmas. This was a sacrifice for us but we realize not nearly the sacrifice many made by being here in Oman without a family.

Constantly we are reminded that many people here are separated from loved ones for 11 months at a time. These

men and women are prepared to make the sacrifice of separation for the welfare of their parents, grandparents, wives and children. One young man told me a few weeks ago that he was the only one in his family who has steady employment. He works in Oman to feed two sisters, both parents,

one grandparent and his wife, who all live in India. He is only too thankful for the opportunity to be able to work. We spent our Christmas with them, bringing words of encouragement and hope to brothers and sisters in Christ such as this young man.

The days seem to go by so quickly. One of the factors that contributes to this is the adjustment we must make in our activities. For example, the children go to school five days from Saturday to Wednesday. All of these seem like working days- including Sunday. But since our service of worship is on Sunday evening, it feels like a midweek service. We don't have any service of worship during the day, like we did at home in Canada. Thursday is a work day for most people, with Friday as the only day free.

We are getting to know more and more people as we invite them to our home and they invite us to their homes. The number of Christians among the expatriate population is very small. Today I was talking with a couple of Christians from India who were inquiring about Christianity in the West. They said that among 350 Europeans working in their area, only four attended worship. That is not many.

When you stop and think about this fact you can imagine what concept the average Omani has about the West. They often associate Christianity with the West. But when only one or two percent know anything about Christianity and hold it as their view of life, you can see what a minority it is even among expatriates.

If Omanis draw their conclusions about Christianity from the Westerner who lives and works here, there isn't much chance he will get a very accurate picture.

New people come to the church every week. The families which come have a relatively easy time making friends and becoming involved in church life. We are always pleased to see families attend worship, although in so many situations only the wife attends. It is more difficult for single people to feel part of the church life.

Maja and I thank you all for your support in prayer, because this certainly strengthens the bond of love with the church around the world. You are partners in Christ with churches in Canada, United States, England, India, Pakistan, Sri Lanka, Oman and other places around the world, making Christ known to all. May you be blessed with the peace and grace of God, the gifts you receive be surrounded with the flow of the Spirit and each year be filled with the love of Christ Jesus our Lord.

Sincerely in Christ, The Westras, Oman.

"In Touch" monthly magazine, First Reformed Church, St. Catharines.

Opstieringen fan it Fryske tonielstik

K A I N

yn 4 bidriuwen fan J. DeJong

Freed 2 april yn Kitchener. Jouns 8 ure yne Woodland Chr. High.
Sneon 3 april yn Vineland. Jouns 7:30 ure Vineland Public School.
Woansdei 7 april yn Strathroy. Jouns 8 ure yne Colborne Public School.
Freed 16 april yn Woodbridge. Jouns 8 ure yne Chr. High School.
Freed 23 april yn Bowmanville. Jouns 8 ure yne Knox Chr. School.
Sneon 24 april yn Jarvis. Jouns 7:30 ure yne Jarvis Dist. Chr. School.

Troch tonielselskip fan Jarvis.

CELEBRATE WITH US CLAC'S 30TH ANNIVERSARY

Saturday, April 17, 1982

Silverthorn Collegiate

Mill Rd., Etobicoke-Toronto

OPENING: 9:30 a.m.

SPEAKERS: Arie Hordyk
Bernard Zylstra
Gerald Vandezande

BANQUET: 5:30 p.m.
John Knox Chr. School,
Brampton
Tickets: \$9.00
(416) 744-2340

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LET'S PLAY CHESS

Editor: Pete Layer

THE JANUARY LADDER

Contestants	Problems:	#900	#901	#902	#903	Sub-Total	Total
Points:		3	2	3	2	10	82
K. Amsinga (VI)		3	2	0	2	7	75
J. Wilms (V)		3	2	3	2	10	62
H. Brouwer (III)		3	2	2	2	9	59
F. Vander Woude (II)		3	2	3	2	10	68
						(93)	10

It seems that the recent rise in postal rates contributed to the decision by many chess lovers not to send in solutions. It is, of course, useless for me to ask you to write me to see if this is really so - it would cost you an "A" stamp once again. Perhaps more solutions will be sent in when new pictorial stamps appear in a month or so.

I hope that everyone who follows this column is as careful in figuring out solutions as the four who sent in. It is just as easy to get fooled solving problems as it is playing over the board. The ladder is a revolving one. Whenever a contestant reaches 90 points, he or she receives a prize (choice of chess books) and loses all points. The others continue as before. The Roman Numeral behind each player's name signifies the number of prizes won. There is no maximum.

SOLUTIONS TO THE JANUARY PROBLEMS:

#900 (W. Speckmann) Key: 1. N-Q6, tempo. Variations: 1. --, K-R1; 2. N-N5; 3. R-B8 mate. 1. --, K-R2; 2. R-B8, KxP; 3. R-R8 mate. 1. --, K-B2; 2. R-B8, K-B3; 3. R-QB8 mate.
#901 (Vogel) Key: 1. N-B6 threat; 2. Q-K4 mate.
#902 (Heilbut) Key: 1. P-Q5 threat; 2. B-K5, and 3. B-N2 mate. Variations: 1. --, P-Q3; 2. R-QR7 and 3. K-N6 mate. 1. --, PxQP; 2. B-Q6 and 3. P-B6 mate. 1. --, PxKP; 2. R-B2 and 3. R-QR2 mate. Try: 1. B-K5, PxKP; 2. R-B2, B-B2 no mate. Also: 1. P-Q5, PxQP; 2. P-B6?, PxBP; 3. B-Q6, P-B4 no mate.
#903 (Jordon) Key: 1. Q-N1 threat; 2. Q-B5 mate.

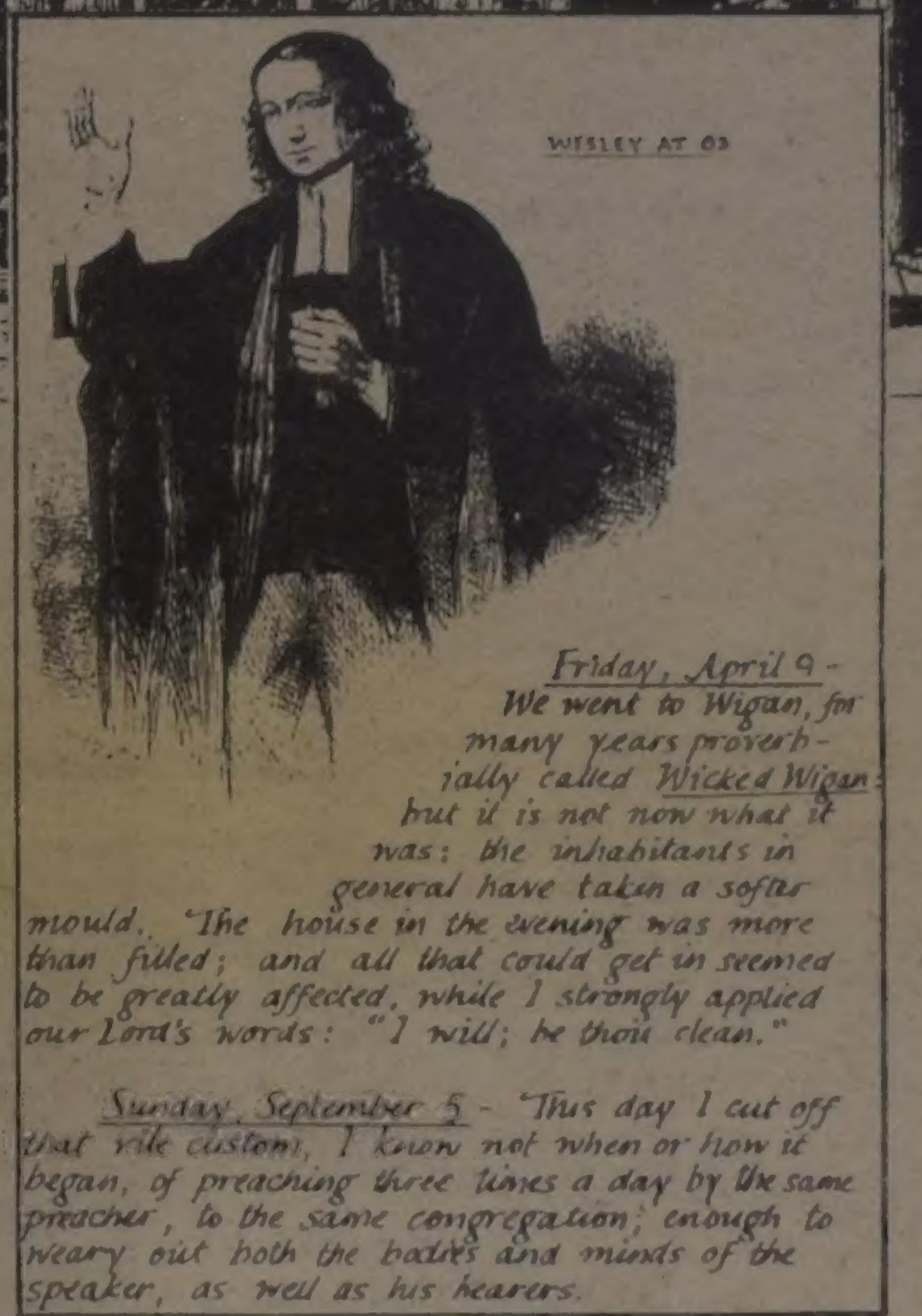
March 26, 1982

Books



HIGH STREET, SOUTHAMPTON, ENGLAND in the mid-18th century was one of the numerous places visited by the influential English itinerant preacher, John Wesley (1703-1791). Wesley preached wherever he could get a hearing, mainly to the poor of his day, from small groups to audiences numbering over 1,000, sometimes in churches but more often outside them in the streets or in the fields. On his travels of about 250,000 miles, mostly on horseback, he reached the hearts and minds of countless Englishmen, even though he was not always met with a warm response. During his 50 years of preaching he would get up at 4 a.m. and preach at 5, sometimes in the evening as well.

The story of Wesley's preaching is uniquely presented in a new release entitled: *John Wesley's England: A 19th Century Pictorial History Based on an 18th-Century Journal* (by Richard Bewes, Seabury/McGraw-Hill Ryerson, 1981; \$14.95), featuring a selection of brief notations from Wesley's own journal organized in a geographical manner and accompanied by reproductions of some 250 original illustrations in the form of 17th, 18th and 19th century engravings. Though the book does not seek to be a full-scale biography, it clearly presents the man in his own cultural setting. The 128 page paperback is well worth the price.



Friday, April 9 - We went to Wiggen, for many years proverbially called Wicked Wiggen but it is not now what it was: the inhabitants in general have taken a sober mould. The house in the evening was more than filled; and all that could get in seemed to be greatly affected, while I strongly applied our Lord's words: "I will; be thou clean."

Sunday, September 5 - This day I cut off that vile custom, I know not when or how it began, of preaching three times a day by the same preacher, to the same congregation, enough to weary out both the bodies and minds of the speaker, as well as his hearers.

Gerontology

New vistas after 65

I'm Retired and I'm Glad! Etta C. Skoog, Judson Press/G.R. Welch, 1980; pb., 95 pp., \$4.75. Reviewed by H. John Kamphuis, Grimsby, ON

Mrs. Etta C. Skoog, a sales-manager for a manufacturing firm was actively involved in volunteer work for church and other organizations before her retirement. She starts her book by saying that, "This book is all about one person's thoughts and experiences leading up to and including the first year of that beautiful time of life called retirement."

From the beginning of her retirement, she systematically works through the seasons: fall, winter, spring and summer, to the end of her first retirement year. She tells about the joys of "having time," time to do the things she enjoys, time to travel, to learn new things, to help others.

She gives helpful advice on monetary matters, on insurances, on keeping fit and healthy, and on developing new interests. A detailed checklist of retirement needs raises questions that may call problem areas to our attention.

To underline the statement, "Being retired from the workforce doesn't mean you are not needed any more," the author very wisely concludes her book with a comprehensive list of volunteer organizations which always need people with time and resources.

I'm retired offers helpful suggestions, not only for the 60s and over, but also for younger men and women in order to help them prepare for and experience a happy, fruitful retirement.

Bible study

Organizing thoughts on scripture

Reading the Bible as History, T. Plantinga, G.R. Welch/Dordt College Press, 1980; 110 pp., \$4.95. Reviewed by J. Tuininga, Lethbridge, AB

Dr. Theodore Plantinga, professor of philosophy at Calvin College, and recently appointed as professor of philosophy at the soon-to-be opened Redeemer College in Ontario, has written a fine little book. The problem with too much reading and (lack of) understanding of the Bible is the absence of some overall perspective, a global view of the scriptures. Too often people don't see the forest for the trees. This book can help us in overcoming that problem. It gives us an overall, bird's eye view of the scripture and shows how it all fits together.

Here are a few of the chapter titles: "A History Book," "Redemptive History," "Covenant History," "The History of Revelation," "Reading the Bible as History," and "Prophecy and History." *Reading the Bible* also contains chapters on how to deal with man's calling and culture, how to look at "examples" in the Bible and how to avoid "moralism" in interpreting the Bible. Many of the things said in this

book have been said before by men like S.G. De Graaf, Hollerda, and Schilder. But in *Reading the Bible* they are presented in a brief, easy-to-read fashion. It is a book that can be read and understood by the ordinary man on the street.

Here is just one key statement: "The Bible is a book of history, then, a book recording the history of salvation and judgment. The focus of the events it describes is the covenant relationship be-

tween God and his chosen people."

Perhaps the chapter bearing the title of the book puts it all together in a nutshell. Let me quote just a bit:

"What we read in the Bible is really world history, for it deals with the origin and destiny of the entire human race. Because of the fall into sin, however, the history of the human race has taken on a certain specific character: it is redemptive history, the account of salvation and judgment within

the framework of the covenant."

"The continuity in redemptive history is made possible by the covenant." "Redemptive history is a unity because it is covenant history."

"Covenant history is at the same time the context within which we are to read revelational history."

I hope that's enough to whet your appetite. I used this book as one of my gift choices for this year's confession of faith class. I believe it can help young people

come to a better understanding of the Bible.

"My purpose in writing," says Plantinga in his last chapter, "was to help believers understand the Bible better as they read it." I think he has succeeded in that goal.

One minor disagreement, however. Plantinga thinks the "great cloud of witnesses" of Hebrews 12:1 refers to "created spirits" rather than departed saints. Given the context of chapter 11, that is pretty well an impossibility.

Family

Overcoming parental dilemmas

Parents After Thirty, Murray M. Kappelman M.D., Paul R. Ackerman Ph.D.; Rawson Wade, N.Y., 1980; cloth, 330 pp. Reviewed by Tom Zehl M.D., Smithville, ON

Did you know that having a baby after thirty is such a special topic that it is worth writing about? The authors seem to think so. In fact what this book contains could apply to anyone having a baby, regardless of age.

This book just has a special focus on some of the feared and

anticipated problems of parents over thirty. Unfortunately the authors constantly assume by their examples, that all parents over 30 are both working and have professional jobs, an assumption which is not borne out in reality. They also assume that every parent is very worried about genetic malformations (the incidence increases from 6.3 per 10,000 live births for maternal age of 20-24 to 40.3 per 10,000 for age 35-39) to the point that they need a detailed statistical analysis. This topic, of course, leads to

abortions, and the authors carefully become non-committal and pro-choice.

Several good chapters deal with preventive parenting (how to prevent problems in your child), what your child is really telling you and adolescence. Other chapters very helpful to parents are those dealing with self-image as a person and how it changes with parenthood, and with loss of personal freedoms. By examples the authors guide you through the various dilemmas any parent faces.

Because many valuable thoughts can be found in this book, it should not be read only by those over thirty, but should enjoy a much wider readership.

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Books

Sociology

What to do with the incurably ill

Dying, the Task Force on Human Life of the Anglican Church of Canada, The Anglican Book Centre, pb., 96 pp., \$3.95. Reviewed by the Rev. J. M. V. Koole, Trenton, ON

Death is not a lively subject. It becomes even less so when a committee of doctors, professors, and clergymen sit down to write a report for the venerable Anglican communion and camouflage their conclusions with verbiage and circumlocutions. The reader is inundated with "one may very well conclude," "we may well believe," "it

is argued by some," "one must wonder whether it would," "in human judgment," and "under some circumstances." Truly, this booklet has all the makings of a very dull book indeed.

But it isn't dull. It engages the reader in constant debate and challenges him to walk a while in the shoes of those who must make life and death decisions for themselves and others. He learns to appreciate the terribly burdened position in our society of the doctor who is almost alone in making the decision of whether to begin or terminate treatment of the dying, and whether the patient's life is such that it is worth

preserving or prolonging. The reader may sense the drama of such choices and is involved in the study in spite of the tedious style.

The authors seek first of all to broaden our concept of life. Because human life is spiritual as well as biological and is created in God's image for his praise, what is preserved or surrendered to death also possesses freedom and responsibility; it is holy. Already in this section, however, a great deal of weight is placed on man's responsible choices that they seem almost too heavy to bear. Does not man share his choices with God? The Calvinist wishes

that more attention were given to God's sovereign rule and purpose.

The second chapter deals particularly with the moral, legal, economic, and societal aspects of treating the terminally ill, those terribly deformed by accidents or birth, and those for whom no personal life or social interaction is possible. The authors support the moral consensus against active euthanasia, but ask for understanding for those who make choices we disagree with. This section was most interesting. Although we all make decisions every day about habits and lifestyle, diet and child care,

which profoundly effect our span of life, nevertheless, the decisions about the use or non-use of modern technology to treat cancer and severely damaged infants somehow become special. One easily forgets that only in the affluent west and where the doctor's office has become so awesome and authoritative do such problems even arise. Most of the world cannot even manage to treat curable ills.

The final section of the study is least satisfying. Its Christian perspective seems strangely interwoven with a this-worldly humanism that finds it necessary to blunt the scriptural doctrines of resurrection and evil in order to prepare patients for "passage from life to death." Suffering is declared neither bad nor good since it is part of the whole "evolutionary process of creation." Surely the Anglican creed has another word on that! The phrase "passage from life to death" appears in the subtitle of the work already. The Christian is better advised, however, never to see death as a destination or "climax of his life." Rather with the Psalms let us pray for deliverance from this accursed sheol or hell by the miraculous intervention of a resurrected God-man, passing not to death but through it.

An excellent bibliography concludes the work, suggestions of tapes and films, and discussion guides. The study makes excellent material for discussions on the subject. It makes us aware of the difficulty of life and death decisions, and perhaps even more significantly how easily the man born to die himself neglects his obligations to live in loving fellowship with his neighbour when that neighbour lies dying.

Family God made us

Before You were Born, Joan Lowery Nixon, Our Sunday Visitor / Welch, 1980; hc., 28 pp., \$7.70. Reviewed by Tina Van Tuyl, Wellandport, ON

This book describes a baby while it is still growing in the womb. It gives length and weight measurements for each month, and lists the features that are formed as the baby develops. The underlying theme presented is that God dreamt of the baby before he was born, and already God loved him and wanted him.

It is a short story book. There are only a few lines written on each page. There are no pictures, only swirls and circles of soft pastels.

This book could be useful to an expectant mother as she talks to her children about the new brother or sister that will soon be born. It could also be used in the social studies course in grade one, and might be a nice addition to the school library. The book does not, however, answer the questions where a baby comes from or how a baby is born.

The information presented in the book is simple but factual. This does not justify the price, which is too high.

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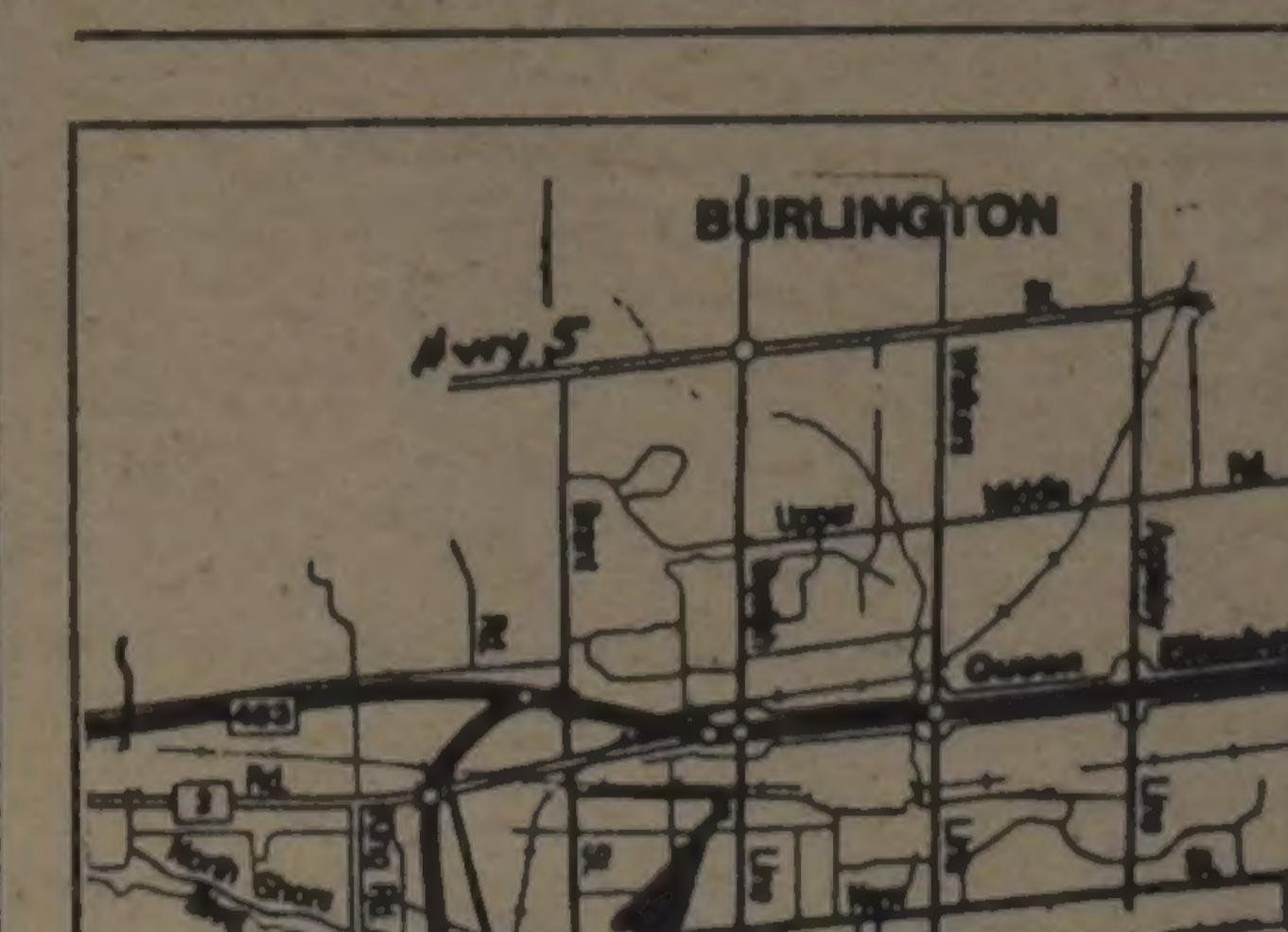
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